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Contents 128 Ed

Text 318
444
598

649 Ed

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1925

101
3 1923
3 67

3 68 SA

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THE VEDIC MAGAZINE.

सर्वेषामेव दानानां ब्रह्म दानं विशिष्यते । (मनु०)

Of all gifts that of Divine knowledge is the highest & noblest.

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A HUMBLE TRIBUTE TO THE SINDHI SOLDIERS OF THE CHURCH.

(PROF. TARA CHAND D. GAJRA M. A.)

On this sacred occasion, it would perhaps have, been better to write on some aspects of the life of Swami Dayanand or on some doctrine of the Vedic Dharma. But I choose to write on this subject simply because workers in Sind have never been given their proper place among their compeers of other provinces. They have hardly, if ever, been introduced to the Samajic world outside Sind. This gives an impression that Sind is a barren Province. But the fact is that it is not so. Mahatma Gandhi, describing his first visit to Sind, says that Sind has as fine material as any other part in India. If Sind has given workers to other movements—workers that can be com-

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pared favourably with those of other provinces—Sind has also given to the Arya Samaj a large number of enthusiastic and sincere members.

Amongst the Sindhis that have worked for the Vedic Dharma, Pundit Jiwanlal takes the first place. A tall, stalwart, fair-looking man, he had a prepossessing personality. Always taking the first seat amongst his colleagues in school, he possessed a sharp intelligence. Inclined to spiritual and religious studies he very early came to be attached to Sufi-ism and by dint of labour and hard exercises soon came to be recognised as the head of one of the places of worship of that sect. In this position hundreds and thousands of men gave him almost divine honours and all the comforts of life he could command very easily. Now a change came in his life. A follower of his declaring himself "Nish-Kalank-Awtar", a stir look place in the whole province. Punditji began to study various religious books; along with the rest he studied the Satyarth Prkasha and this brought about his conversion. Being sincere, he had no difficulty in sacrificing his wealth, his position amongst his friends, and all comforts of life. Under utmost privations he became the missionary of the Arya Samaj in Sind. His arguments were most trenchant, his humour incisive, his address bold, and his speech most attractive. Thousands flocked to hear his eloquent speeches and till late in night listened to him with rapt attention. Besides being an eloquent speaker Pt. Jiwanlalji was a forceful writer of many valuable books, both religious and historical. His death was an enviable one. It was a befitting end to his devoted life. He died offering his evening prayers, just at a time, when with an exhausted body he had gone away from his home on the mission of preaching Vedic Dharma.

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Pt. Purnanand was another great son of Sind. Sind has indeed a right to be proud of him. Incidents of his life are too well known to be recapitulated here. His knowledge was vast, his lecturing power great. He was a hero of a hundred and one platforms. As a debater he holds a place of honour among Arya Samajists. There is hardly an important place in India which he did not visit in his pregrenations. He carried the truth of Vedic light even to distant places like East Africa etc. Like Pt. Jiwanlal he died in harness. Physical rest which he had so well earned and which he deserved so much was denied him.

Another worker whose name is honoured by all the Sindhi Aryans is Diwan Gulabsingh B. Shahani of Hyderabad Sind. His was a sweet soul overflowing with charity. There is hardly a useful institution of Hyderabad that has not received a share of his charity. All deputations of Arya friends from outside Sind had a warm welcome at his hands. Many of the Mandirs of Sind are a result of his donations. The Hyderabad, the Mirpurkhas, the Shahdadpur and the Larkana Mandirs are practically his gifts. Mithi Tatta, Shikarpur and several other Samajes have received big donations at his hands.

Dewanji was a practical social reformer. In that dowry-ridden town of Sind, Hyderabad, he was the first who refused to accept even a single pie at the time of his only son's marriage.

Master Harising of Sukkur may be remembered as a man possessing a warrior's spirit. He was always in front whenever an Arya Samaj in Sind was in trouble. As a publisher, he at a considerable sacrifice published several parts of Sindhi Satyarth Prakash, Sandhya and other Vedic books.

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Dayaram Hemraj of Sehwan is the greatest writer of Vedic Dharma, that Sind has produced. To his credit stand about a hundred books. Almost all these he distributed free of charge. He also early exhibited a spirit of self-sacrifice by giving up his permanent post in Government service, to serve as Manager of the Desha Sudhar School. Unfortunately full benefit of his sacrifice could not be taken and the poor man had to go to his service and to restart from the lowest rung of the ladder.

Diwan Bulchand Bhojraj of Mirpur Khas, who died so young, was a silent and retired man. He was sweet beyond description. He had great love for collecting cuttings from newspapers and notes from books concerning the principles and activities of the Samaj. He has left a rich treasury of these things. He was a very honest man. He never took even a single pie as bribe though he had many opportunities. As to his charities, his left hand did not know what his right hand gave.

Seth Rewachand Ramrakhiomal Bhagtiani was a product of Karachi. He came of a well-to-do family. He started the Desha Sudhar School, which was once managed by Master Sundersing B. A., B. T., and which if properly looked after, should have become a college by this time. He also donated to the Arya Samaj Karachi a plot for the Mandir. This plot he loved so much that he bitterly wept when the Mandir built on it was sold.

Mr. Devasingh Shamsingh of Larkana was a young enthusiastic sincere worker, a true follower of Vedic Dharma and an out and-out nationalist. He was editor of a newspaper in which he often put matter

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concerning the Samajic teachings. Thrice he was warned to desist from putting in certain articles. He was often socially persecuted and he suffered cheerfully. He died of plague when he went from his retreat in Khairpur to Larkana to look after his house which was very mysteriously plundered' and which caught fire during his absence.

To the credit of Shikarpur stand two names. That tall, well-built person, the first English-knowing Pleader of the place, an absolutely self-made man, the very personification of honesty and simplicity, Mr. Chandmal Khemchand Gajra, was called by all and sundry the Rishi of the place. He had complete control over anger. Abuse him and he would simply smile you away. He was amongst the founders of the Samaj. He was a friend and correspondent of those old workers of the Lahore Arya Samaj, who belonged to the group of Sjt. Master Durga Prashad.

Shrimati Dayaldevi, unknown to fame, was a woman of spiritual inclinations, with her heart full of love and desire to serve. For years she worked the Girl School, though deserted and persecuted by some of her earlier fame-hunting co-workers.

In this short sketch it is impossible to make mention of all who have done their duty by the Samaj and died. Only a few instances have been picked up at random.

It is more difficult to deal with the living ones. To name all the old wary and cautious workers or to speak of all the young enthusiastic go-aheads is impossible, to leave out any is ungrateful and ungracious. I, therefore, generally say that Sind has as good a band of workers as

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any other Province. Only this band requires to be dealt with in an appreciative manner and organised sympathetically. Once their merit is recognized, once self-consciousness grows upon them, the Sindhis will move at a surprisingly fast speed.

CHALLENGE OF PRESENT DAY CONDITIONS AND HINDUISM.*

(By Dr. Taraknath Das, Ph. D.)

THIS is an age of unrest.—The sign of political unrest is so manifest that it needs no discussion. The sign of religious or spiritual unrest is indicated in the efforts of modernising religious beliefs to suit modern conditions. The rise of various reform movements in various religions, like the Theosophical movement, New Thought, Bahaisman etc., is a sure sign that modern Spiritual life demands some thing new. Can the living religions of today give anything to satisfy the spiritual unrest of the world in such a way that it will embrace man and his life entirely. This is the problem. Can Hinduism answer the needs of modern conditions ?

If we believe in evolution of society and thus accept the modern sociological theory of self-regeneration of man and society, we must look for the dynamic forces in every living religion of the past, factors of rejuvenation, meeting new conditions of life and society. Hinduism is a living religion and it is the creed of several hundred millions of people, say

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* Paper presented at the *World Brotherhood* Dinner Conference held under the auspices of the Woman's Branch Alliance of Unity Church of Brooklyn, New York, Friday May 2, 1924.

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about six hundred millions including the people who call themselves Buddhists. Buddhism is nothing but a sect of Hinduism. Hinduism is the oldest of all religions. Living as long as it was a vital factor in the spiritual life of mankind, not only of those who claim to be Hindus but of men of other religious creeds, it has influenced all the later religions, not through forceful conversions but through its philosophy.

Like all other religions, Hinduism has in the past faced the crisis of conservatism and priestcraft and had its various reformations. Today Hinduism is in the process of *self-reformation* and this is evident in various movements such as the Brahma Samaj and the Arya Samaj, Rama Krishna Mission, Hindu Maha Sabha and other bodies working for the removal of untouchability among the lowest castes of India.

The world is marching on at least in the intellectual perception of the unity of humanity and a larger expression of life in its entirety. Does Hinduism meet the conditions of the present challenge ? My contention is that with the spirit of Hinduism we do meet the challenge of the modern problems of spiritual life, if we seek to understand the spirit of Hinduism which is universal.

The Hindu religion is known in Sanskrit as "*Sanatan Dharma* " or the religion which is eternal and universal in spirit. This being the scope of Hinduism, it does not dogmatise that *this is* the only way of salvation, but rather it emphasises that "As every river has its source in the same common source of all water and as these rivers flow through various lands and emerge into a common reservoir of waters such as oceans, seas and lakes, so all religions have the same origin and end. It is the inquiry of the human mind that seeks divinity—man seeking to merge himself in God."

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The universality of the Hindu religion is such that it accepts all great religious teachers as prophets. In the Bhagavat Gita it says "Whenever unrighteousness prevails and righteousness dwindles I incarnate myself from time to time to protect the righteous and to destroy the unrighteous."

Hindus recognise Christ and others as great religious teachers and reverence them as they do Buddha, but they cannot acknowledge that *any religion* has a monopoly of salvation.

Because of the Hindu spirit of universal toleration Jews persecuted by the Christians found shelter in India. Christianity flourished in Southern India; the fire-worshippers persecuted by the Moslems fled from Persia and secured shelter in India. Never at any time have the Hindus waged war in the name of religion. At various times religious reforms of great eminence came within the folds of Hinduism, because of this spirit of toleration.

Where the spirit of toleration exists, religion is bound to be dynamic and not static; and thus the ancient Hindu society and the spirit of Hinduism have not been conservative but dynamic and we find that many different schools of Hindu philosophy prevailed and Hinduism not only produced Buddhism but absorbed other religions also.

The dynamic spirit of Hinduism led the Hindus to go abroad and spread their philosophy all over the world. The neo-Platonists who laid the philosophical foundation of Christianity were influenced by the Buddhists. The religions of China, Japan, and all Eastern Asia were influenced by the dynamic spirit of Hinduism.

Hinduism was never stagnant; it is a religion of realization of the inner life, *not only a preaching religion.* It is

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absolutely wrong for any one to assert that Hinduism has been exclusive in character and never believed in converting others to its ideals. It gave rise to caste system, not in its hereditary character, but as described in the Bhagawat Gita "I divide the people of the world into four distinct classes according to their merits and qualifications." The Greeks who came in contact with the Hindus became Hindus and many of the ancestors of the present Rajputs were Greeks. The Buriats in Siberia are Buddhists. It was the spirit of universality that led Emperor Asoka to send 50,000 missionaries all over the world, and the inscriptions of Asoka engraved several centuries before the birth of Christ speak loudly of the spirit of universality and toleration of Hinduism. Buddhism is nothing but a reformation movement within Hinduism. It was a protest against ceremonialism, hereditary caste-system and excessive asceticism. "It attempted to bring the essential ideas of Bramhanism into life."

One of the aspects of the universality of Hinduism is the character of its scriptures and its teachers. The Vedas are unlike the Koran or the Old and the New Testaments not sayings of the prophets. The Vedas are eternal, having no beginning and no ending. The root meaning of the word *Veda* is knowledge; and the Hindus realised the universality and eternal character of knowledge hidden or manifested.

"They who having attained the supreme soul in knowledge were filled with wisdom, and having found in him union with the soul were in perfect harmony with the inner self ; they having realized him in heart were free from all selfish desires, and having experienced him in all the activities of the world had attained calmness. The Rishis were they who having reached the supreme God from all sides

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had found abiding peace, had become united with all, and had entered into the life of the universe."

"Thus the state of realizing our relationship with all, of entering into everything through union with God was considered in India to be the ultimate end and fulfilment of humanity."

This attitude of recognition of teachers of spiritual life makes the Hindus recognise Gandhi as *Mahatma*, and Tagore as a sage; and in the past, a person like Kabir who was a common weaver and a Moslem by birth was recognised as a religious teacher of the Hindus who cared not for narrow walls of creed.

The ideal of Hinduism is neither Heaven nor Hell, but Mukti—emancipation or freedom through self-realisation. It is characterised as Nirvana which is often misinterpreted by scholars as nothingness or extinction. The late Dr. Cuthbert Hall of the Union Theological Seminary understood the spirit of Hinduism. He said: "The general tendency of Western thinking is to recognise with more or less absoluteness the reality of the phenomenal universe with the countless distinctions of finite souls and finite objects. * * * The immemorial thought of India emphasises the reality of the invisible Absolute whilst to some extent admitting the distinction of the individual soul and its phenomenal environment." Prof. Noda of Japan describes Nirvana "as salvation from the misery of the world, as deliverance from suffering, as enlightenment and blessedness." Dr. Paul Carus in his Gospel of Buddha says:—"And is Nirvana non-existence? Not at all. It is the attainment of the deathless state of immortality, of pure form, of eternal verity, of the immutable enduring, where there is neither birth nor death, neither disease nor old age, neither affliction nor misery, neither temptation nor sin." Dr. Carus quotes the Buddhist canon: "When the fire of

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lust is extinct, that is Nirvana ; when the fires of hatred and infatuation are extinct, that is Nirvana ; and when pride, false belief, and all other passions are extinct, *that* is Nirvana."

Hinduism is the religion of compassion. And so Buddha said to one of his disciple kings :—"That which is most needed is a loving heart. Regard your people as an only son. Do not oppress them; do not destroy them; keep in due check every member of your body ; forsake unrighteous doctrine and walk in the straight path ; do not exalt yourself by trampling upon others. Comfort and befriend the suffering."

Long before the advent of Jesus Christ it was Hinduism which gave the world the religion of love, for thus it has been said by Buddha : "Hatred does not cease by hatred ; hatred ceases by love—this is an old rule."

The theory of creation according to Hinduism has been clearly explained in the following passage of one of the Upanishads: "My dear child, some people think that this world has come out of nothing, but how can something come out of nothing ?" Thus the Hindus long before Moses (date of Moses is about 1320 B. C.) during the period of the Upanishads which is at least 2000 B. C. understood the theory of evolution. Professor Huxley says :—" To say nothing of Indian sages to whom evolution was a familiar notion ages before Paul of Tarsus was born." And Sir Monier Williams in his " Bramhanism and Hinduism " declares : " Indeed if I may be allowed the anachronism, the Hindus were Spinozalites more than two thousand years before the existence of Spinoza ; and Darwinians many centuries before Darwin, and evolutionists many centuries before the doctrine of evolution had been accepted by the scientists of our time, and before any word like evolu-

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lution existed in any language in the world." (Vide "India And Her People by Swami Abhedanada).

In this connection it may be said that the Hindus were Descartians long before the days of Descarte, because of the idea of pluralism existing in one of the important Six Schools of Hindu philosophy. India had her school of dualism before the days of Berkeley. They were Kantians before Kant discovered the term " Ding-an-sich "—*the thing in itself*—because the pith of inquiry of the Upanishads was what is the nature of the essence of the phenomenal world. The Hindus were Hegelians before Hegel discussed his ideas of the Absolute, because the philosophy of absolute monism of the Vedanta and its interpretation by Sankara goes far beyond the conception of Hegel. The Hindus had their materialist philosophers of the school of Charbak. The six great schools of philosophy of the Hindus and the other minor schools prevailed in India, because of the spirit of Hinduism in essence was not dogmatism but freedom of thought and absolute toleration.

The ancient sages of India in the Upanishads had such problems of modern philosophy as :—

" When death swallows the whole world, who is the deity which shall swallow death ? What part of man exists after death ? What becomes of the vital forces when a man dies ? What is the nature of the soul ? Where is the foundation and support of this universe ? What is the essence of being ? What is there that governs all things and yet is separate from everything ?"

One of the cardinal characteristics of Hinduism including Buddhism is a form of relationship which is known as the Laws of Karma which the modern philosophers since the days of Kant term as laws of causation and succession. This simple law is that every work must have its effect and it

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is by work that one can counteract the effects of certain work and thus salvation cannot be achieved by mere grace.

" By oneself the evil is done, by oneself one suffers. By oneself evil is left undone, by oneself one is purified. Purity and impurity belong to oneself, no one can purify another. You yourself must make an effort. The Buddhas are only preachers."

These laws of Karma logically lead to the doctrine of Reincarnation which is one of the tenets of Hinduism. This theory of the laws of Karma and reincarnation lays special stress on individuality or personality.

" My action is my possession,, my action is my inheritance, my action is the womb which bears me, my action is the race to which I am akin, my action is my refuge. What appears to man to be his body is in truth the action of his past state which then assuming a form, realised through his endeavours, has become endowed with tangible existence." (Carus, Paul: Buddhism and its Christian Critics pp 134-135.)

One's own personal endeavor and achievements constitute one's personality and this personality is preserved by death, as we read.

" But every deed a man performs
With body, or with voice, or mind
' Tis this that he can call his own,
This with him take as he goes hence
This is what follows after him
And like a shadow ne'er departs."
(Buddhism in Translations page 228.)

The conception of laws of Karma gives the soundest foundation of ethical life for a person feeling his personal responsibility. In the writings of Emerson, particularly in his essay on Compensation, he reflects on the Hindu ideas of

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laws of Karma, while he exhibits his full comprehension of the spirit of "Atman" of the Hindus in his "Over Soul" and the ideal of Immortality in the essay entitled "Immortality."

Another phase of the universality of Hinduism is the method of realization through various paths of Action, Devotion and Knowledge—Self-analysis leading ultimately to the stage of realisation of " So-Aham " or I am He which the Christ characterised as " My Father and Myself are One." It is the stage of at-oneness with God.

The place of Truth in Hinduism is the highest. It has been said " Satayameva Jayate "—Truth is bound to be victorious. Thus faith in the ultimate victory of Truth makes the Hindu religion a source of true optimism ; and this optimism is seen in the present day application of the doctrine of Sataygraha or " holding fast to truth " as enunciated and practised by Mahatma Gandhi and his followers.

The very conception of ultimate victory is a consequence of the belief in the Laws of Karma and the emphasis put on the conception of righteousness in life. Righteous life is the life of the enlightened. This spirit of Hinduism is also manifest in the teachings of Zoroaster which emphasises the victory of the good over the evil. Hinduism never acknowledges the right of monopoly of any religion to find the ultimate truth, because truth can be realised by men and women in every part of the world irrespective of caste, creed, or color. Hinduism never recognises that the inner nature of man is such that a man is a *born* sinner because it proclaims the ideals of the ancient sages who saw the truth of " God in Man " and asserts " Sivoham Nirbhayoham "—I am the source of all good and beyond fear." Thus in Hinduism we find the religion of fearlessness. This doctrine of fearlessness is based upon the acceptance of the teachings of immortality of the soul which has been described in the Bhagabat Gita:—

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"The weapon divideth it (the soul) not, the fire burneth it not, the water corrupteth it not, the wind drieth it not, for it is indivisible, inconsumable, incorruptible, and can not be dried away ; it is eternal, universal, permanent, immovable ; it is invisible, inconceivable and unalterable ; therefore knowing it to be thus thou shouldst not grieve (at the death of any being)."

This doctrine of immortality of man in real nature, *i. e.*, the divinity of man and his fearlessness makes a professor or seeker after truth dauntless. This spirit makes it possible for him or her to defy all forms of social, political and religious tyranny of the world and cling to the truth realised. This is the basic philosophy of Satayagraha which is revolutionising the modern world.

Hinduism recognises the unity of the human family. We are all part and parcel of the same One whom the people call by different names. This doctrine of the unity of man in his phenomenal diversity, in its logical conclusion leads us to recognise that no man can harm others without harming himself and thus leads to the doctrine of *Ahimsa*. The very moment we translate the ideal of organic unity of man into practice in the field of social and political life we see the spiritual significance of the doctrine of Ahimsa. The doctrine of Satayagraha is the re-assertion of the old teachings of true enlightenment, true righteousness, and truly organised social life for the good of humanity, which was proclaimed by Buddha long before the Christian era in the "Buddham Saranam Gachami, Dharamam Saranma Gachami ; Sangham Saranam Gachami,"—"I take refuge in Enlightenment, I take refuge in the Righteousness and I take refuge in the Social Order based on righteousness."

According to Hinduism, as also according to Confucianism, life is not and cannot be divided into separate compartments. Thus Hinduism holds that civic obligations

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of life cannot be divorced from spiritual life. Thus we find in the Ramayana and the Mahabharata that great religious teachers like Vasishta, Viswamitra, Vyasa and others even Sri Krishna while discussing religion, always discussed politics—Raj-dharama or the righteous method of ruling. In Plato's "Republic" we find the influence of Hindu political philosophy and social organization in Greek life. In the spirit of Bushido of Japan we find the infiuence of political doctrines of Buddhist sages as also of the teachings of Confucius (Vide Chinese Religion Through Hindu Eyes by Prof. Benoy Kumar Sarkar). Most of the western scholars so far have paid special attention to the phase of corruption of oriental life in the field of government and regarded the corrupted form as the ideal. However it is not too much to say that even the modern democracies of the world have much to learn from the ideals of Government of the Hindus and Chinese, because in them ethics have not been divorced from politics.

Hindu political ideals put more stress upon the sacredness of life than upon that of property. They put as much stress upon the performance of duty as we put upon our rights. Hinduism puts more emphasis upon fulfilment and harmony than on acquisition and discontent.

The cry of the world today is for *life*. The submerged section of society are demanding changes, to have more life, vigorous life, to give expression to the life that is in them. The disinherited among the nations are struggling to assert, so that there should be freedom and opportunity to avail of the racial and national heritage, the heritage of humanity. This life never recognizes the existence of death or decay.

"Everything has sprung from immortal life and is vibrating with life ; for life is immense"—Upanishad.

" This is the noble heritage from our forefathers waiting to be claimed by us as our own, this ideal of the

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Supreme freedom of consciouness. It is not merely intellectual or emotional, it has an ethical basis, and it must be translated into action. In the Upanishads, it is said *The Supreme Being is all-pervading, therefore he is the innate good in all.* To be truly united in knowlege, love and service with all beings, and thus realize one's self in the all-pervading God is the essence of goodness, and this is the keynote of the teachings of the Upanishads. *Life is immense*"—Dr. Tagore, Rabindranath: Sadhana (pages 21-22).

Thus the realisation of the immensity of one's own life and its fulfillment in the truest sense in the fulfillment of the life of others is the message of Hinduism. This meets the challenge of modern social political, and the spiritual unrest of the world of today. It denies sectarianism, communalism, and proclaims universal brotherhood of man in the saying of Sankara:—

"Nature is my mother. The Universal Spirit is my father. Those who are devoted to the cause of good are my friends, and the *universe* is my home."

TO THE SUN.

(By Prof. J. Mongiah, B. A., L. T.)

Three sweetest damsels in their splendour clad,
In company and hope thy toils deceive :
The one in freshness full doth thee receive,
But lo ! Thy wondrous love of Duty stern,
Thy wedded dame and mate for greater time,
With whom diffusest life in every clime.
And hope of joys of Eve's approach doth learn
Thy heart, and to her side reclinest thou.
Thy arduous toil soothed in stately cheer,
Descendest thou to fresher worlds anear ;
Our joys, with thine as lord of day art thou.
Thou com'st with Morn and go'st with Eve full gay,
And sitt'st with Duty austerest all day.

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EXTENT OF ANCIENT INDIAN ENGINEERING PHILOSOPHY.

(Rao Sahib K. V. Vaze I. C. E.)

CHAPTER VII.

नगर रचनाशास्त्र TOWN PLANNING.

सर्वजनवास Residential Portion,

क्षुद्र ग्रामे मार्गाश्चत्वारश्चाष्ट मध्यमे ग्रामे ।
द्वादशषोडश मार्गा ग्रामेषूत्कृष्टकेषु मताः ॥

In a small village there should be at least four main roads, in an ordinary village eight, and in a large village there should be twelve or sixteen main roads.

भल्लाटेचमहेंन्द्रे राक्षसपादे तु पुष्प दंतपदे ।
द्वारापतन स्थानं जलमार्गाश्चापि चत्वारः ॥
सर्वेषां ग्रामाणां परितः परिखाबहिश्च वप्राश्च ।
ग्रामादयोऽपि नद्या दक्षिणतीरे तदान्विता यामाः ॥

The village sites should be on the right bank of the river and their length should be along the river. All villages should have a ditch round them and ramparts with towers on the outside. There should be at least four gates in the North, East, South and West and there should be four drainage channels to drive out the contaminated water from the village.

त्रिकरं पंच करंतत् सप्तकरं द्वारविस्तारम् ।
तारद्विगुणोत्सेधंचाध्यर्धंवांघ्रिहीनं तत् ॥

There should be gates at each outlet. These should be three, five, or seven hands wide and their height should be $1\frac{1}{2}$ to 2 times the width. These gates should have no overlap with each other.

नवनव मुनि वसुभागे मध्ये ब्राह्मं ततः परं दैवम् ।
मानुषमथ पैशाचं क्रमशः संकल्प्य युक्त्याच ।

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दैविक मानुष भागे विप्राणांस्याद् गृह श्रेणिः ।
कर्मोपजीविनांस्यात् पैशाचे तत्र वा द्विजावासम् ।

The village site should be divided into seven, eight, or nine equal parts, both in length and breadth. The central portion is called ब्राम्ह; those adjoining it दैव; those adjoining दैव, मानुष and the outside ones are called पैशाच. The ब्राम्हण caste should live in the ब्राम्ह and दैव parts and the artisans or labourers and non-द्विज castes should live in the पैशाच part. The reason of this is obvious : the less clean castes should always be outside so as to keep the village clean. The water used by the clean castes would flush the parts of the unclean castes on its way outside, which would not be the case if they lived inside.

उत्कृष्ट मध्यमाधम नीचादिकं क्रमेणैवम् ।
भवनं ग्रामेषूदितमिति नीचं चोत्तमे न स्यात् ।
ग्रामे वा नगरे वोत्कृष्टं देवालयंच नीचंचेत् ।
नीचा भवंति पुरुषाः स्त्रियोऽपि दुःशीलतांयांति ।

The houses in the village also should be similarly situated, that is, best houses should be in the centre and the lower ones outside from the centre to the circumference. A good house may be in the lower parts but no low house should be situated in the higher parts. The best temple in the town also should be situated in the higher parts; if a good temple be situated in the low parts or if the temple be lower than the adjoining houses, then the men become lowered in their character and even women become lowered.

तस्मात्सममधिकं वा तत्संख्येव प्रयोक्तव्या ।
हरिहर सदनं वास्तुकमन्यत्सर्वं यथेष्टं स्यात् ।

Whenever anybody therefore wants to raise his house higher than the temple in that part, he should raise

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the temple first and his house afterwards. Houses and temples of हरि and हर should therefore be at least on the same footing with other houses and if possible the temples should be higher.

गोशालादक्षिणतश्चोत्तर देशेच पुष्पवाटी स्यात् ।
पूर्वद्वारोपांते पश्चिमतस्तापसावासम् ।
वैश्यानां दक्षिणतः परितः सदनंच शूद्राणाम् ।
प्राच्यां वाप्युत्तरतोगेहं कुर्यात्कुलालानाम् ।
तत्रैवनापितानां अन्यत्कर्मो युक्तानाम् ।
मत्स्योपजीविनां स्याद् वासं वापव्यदेशेच ।
पश्चिमेदेशे मांसैरुप वृत्तीनां निवासः स्यात् ।
तैलोपजीविनां चैवोत्तरदेशे गृहश्रेणिः ।
सर्वत्रैव जलाशय मिष्टं वापीच कूपादि ।

Outside the village site on the south should be the sheds for the cattle (milk animals), on the north should be flower gardens, on the east should be horses &c. and soldiers and on the west the residences of austere persons (men of plain living and high thinking). Inside the village site merchants should live in the south and labourers should be close to them. The quarters of brick-makers should be in the east or north and near them should live barbers and such other artisans engaged in various crafts. In the north-west the quarters of fishermen should be situated. In the west should be the quarters of men engaged in the trade of flesh. The quarters of oilmen should be situated in the north. All parts of the town should be supplied with water by means of cisterns, wells &c.

ग्रामात्किंचिद्दूरे पावकदेशे तथा वायौ ।
वासः स्यात्स्थपतीनां शेषाणां तत्र कर्तव्यम् ।
तस्मात्किंचिद्दूरे रजकादीनां निवासः स्यात् ।
चांडाल कुटीराणि पूर्वायांक्रोशमात्रेस्युः ।

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चांडालयोषित स्तास्ताम्रायाः सीसभूषणाः सर्वाः ।

पूर्वाह्णे मलमोक्षक्रियोचिता ग्राममावेश्याः ।

प्रागुत्तर दिशि दंडैः पंचशतैः स्याच्छवावासम् ।

शेषाणामपि तन्माद्दूरे देशेश्मशानं स्यात् ।

A little away from the village on the north or north-west should be the houses of Engineers and other स्थपति, persons dealing in building materials &c., bricks, lime, and other factories. A little away from these should be the houses of washermen and such other cleaners. At a distance of a क्रोश in the east should be the huts of sweepers &c. The women of these sweepers should wear ornaments of copper, iron, and lead as a distinction mark and should be allowed to enter the village early in the morning for the removal of sweepings and dirt. Depots for the deposits of refuse should be situated at a distance of five hundred दंड in the north-east; other similar dirts should also be deposited here and the burning-place for corpses should be far away from this depot.

चंडालचर्मकारश्मशान तोयापयान स्यात् ।

देवगृहविश्वकोष्ठ, ग्रामावृतदेश, मार्ग, परिवृत्ति ।

देवालयांतरापण शून्यत्वं शोध्यसंचयंचापि ।

मार्गेऽशुद्धक्षेपणमीदृग् ग्रामस्य शून्यतादायि ।

चांडाल, चर्मकार, शवावास, श्मशान and such other things which are dirty or injurious to public health should be away from water, temples, stores, residences, and main roads. The temples of gods, roads, and markets should never be considered as vacant and therefore fit for the collection of refuse. A place is considered vacant or abandoned if one is permitted to throw polluted things in it.

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ब्रम्हांशादपरांशेयदभीष्टं तत्र नृपवासम् ।
तन्मुखतोदभ्रमहांगणकंस्यादिष्टभागेच ।
तत्रांतःपुरवासं शेषं सर्वं समुन्नेयम् ।

The king may have his palace built in any part of the town except the ब्राम्ह portion. In its front should be a large open space as a square. In the part the king likes he may have his harem and such other things.

ग्रामादिष्वथ पर्जन्ये जलमार्गस्तथेंद्रगः ।
ईशार्गलांतरालेवाप्रागुदीचिप्लवो यथा ।
शस्तंसर्वत्र वाप्यादि ह्युत्तरे पुष्प वाटिका ।
दक्षिणे गणिकावाटं परितः शूद्र जन्मनाम् ।
वैश्यानां वणिजां प्राच्यां मध्ये राजापणोभवेत् ।
उत्तरतस्तद्वद् वासालिर्यंत्रिक्राणांतु ।
कर्मोपजीविनां स्याद् गृहगणनमथतत्पथाद्वाह्ये ॥ शिल्परत्न अ० ५

In a village the drainage outlet should be in the west, east, north or in any direction where the ground is falling and the water has a flow. Wells &c. may be in any place (or rather everywhere). The residences of harlots should be in the south and surrounding them should be the quarters of शूद्र or low people. The houses of merchants and shopkeepers should be in the east and in their midst should be the chief public market. In the north should be situated factories and around them should be the quarters of men engaged in them.

धनुभिस्त्रिपंचसप्तभि रथनवभिर्गृहावधिःप्रोक्तः ।
दंडाभ्यामथ तस्मादायामं वर्धयेत्क्रमशः ।
व्यासद्विगुणावधिकं यावद् दैर्ध्यं गृहीतव्यम् ।
तत्रैवहस्तमानैर्गेहं कुर्याद् यथा विधिना ।
रुचकः स्वस्तिकमथवा नद्यावर्तंच सर्वतो भद्रम् ।
स्याद्वर्धमानमेषामाकृत्यातच्चतुर्गृहं प्रोक्तम् ।
दंडक शाला लांगलमथवा शूर्पं यथेष्टं स्यात् ।

The width of a house should be three, five or *i. e.* an uneven number of दंड and the length should be two दंड more

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than the width. The length may be increased to twice the width. In this plot houses should be built as already detailed in 'Building Construction **वास्तु शास्त्र..**'

The construction of houses is of four kinds *viz* **रुचक, स्वस्तिक, नंद्यावत** and **सर्वतोभद्र.** The details of designs will be given under **राजगृह** 'Construction of Palaces' further on; these are bigger than the other variety. Sheds also are of four sorts *viz* **दंडक, शाला, लांगल** and **शूप. दंडक** is a long line of rooms like a barrack, **शाला** consists of two barracks facing each other, **लांगल** is a gnomon *i.e.* two barracks at right angles to each other and **शूप** is three barracks in U arranged shape with open space in the centre.

येनयत्कर्म निष्पाद्यंतेन तद्गृहं चिन्हयेत् ।
यानियस्यस्वचिन्हानि तानि तत्र निधापयेत् ।
यज्ञोपवीतं, यज्ञाग्निं, यज्ञभांडंच राजतम् ।
विप्रचिन्हमिदं प्रोक्त स्वस्तिकानि चतुर्दिशि ॥ १
मध्येहेममयचक्रं वामेशंखंच राजतम् ।
कार्मुकं ताम्रजंसव्ये चिन्हं स्यात्क्षात्रियस्यच ।
खड्गंचायसमेवंस्याच्चतुर्नागा चतुर्दिशि ॥ २
बीजपात्रं हलं हैमं ताम्रजं राजतं पशुम् ।
गोपुं गवंच पुरतो वैश्यानां प्रविधीयते ।
चत्वारो धेनुकाः श्वेत निर्मिताश्च चतुर्दिशि ॥ ३
अयसाहल जिव्हांच शंखं ताम्रकुलीरकम् ।
पंचायुधं सीसमाषहयौ वृषगजौ अजः ।
धनसद्मनि चिन्हंच सार्गलं कुंचितं भवेत् ।
पर्यंक दीपशयनं चिन्हं विद्यात्सुखालये ।
गलक्यं दंतकाष्ठाग्निं कृष्णं लोह महानसे ।
स्थालीतदुपधानंच कुंभः स्यात्सारसंग्रहे ॥

The house should be marked with articles that are chiefly used in it. These should be the distinguishing marks of the various professions. **यज्ञोपवीत, यज्ञाग्नि** and **यज्ञभांड** should mark the house of a **ब्राम्हण,** these

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should be surrounded by four स्वस्तिक at the four corners. A golden चक्र, in the centre, a silver शंख on the left and a copper कार्मुक, on the right should mark the house of a क्षत्रिय, in which there should be a steel sword and four elephants at the four corners. A basket full of corn of gold, copper scales and silver cattle with a couple of cows is the mark of वैश्य, with four white cows at the corners. An iron point of a plough, a copper शंख and crab and five animals *viz* a horse, a bull, an elephant and a goat and a sheep of lead should mark the house of a शूद्र. A lock and a key is the sign on a treasure room, of a pleasure-ground a chair, a lamp and a bed should be the sign, on a fire place (Kilan &c.) a dropper, a burning faggot, and black iron (cast iron) is the mark, and a dish, a cover and a pot full of water is the sign on a store room, and so forth.

पाषंड्याश्रमिणां वासे तापसानां तथैवच ।
जात्यंतराणां सर्वेषां तच्चिन्हं प्रयोजयेत् ।
वापीकूपतटाकेच दीर्घिकासेतुबंधने ।
मत्स्यमंडूक कुलिरं सर्पंच शिशुमारकम् ॥

On the houses of पाषंडी, तापस, and such other castes the signs used by them as their symbols should be used as marks. On wells वापी the mark should be a fish, on कूप it should be a tortoise, on a तटाक it should be a crab, on a दीर्घिक it should be a serpent and on a bund or a bridge it should be a शिशुमार. These marks are to be used on the top sill of the front door and also on the village map to denote these things. They are further to be used on flags floating over the houses. In short a man entering a house should know what sort of behaviour he should expect from his host and the various caste marks on the forehead and body with the peculiarity of the dress, name &c, indicate to the host what his guest is

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expected to be. By these markings there is great facility in social intercourse and much misunderstanding and offence-taking is avoided.

चातुर्वर्ण्य समाजीवे वास्तु हृदयादुत्तरे नवभागे यथोक्त विधानं अँतःपुरं प्राङ्मुखं उदङ्मुखं वाकारयेद्। तस्यपूर्वोत्तरं भागं आचार्य पुरोहिते ज्यातोयस्थानं मंत्रिणश्चावसेयुः। पूर्वदक्षिणं भागं महानसं हस्तिशाला कोष्ठागारंच।

In a town in which all the four classes of people live, the king should have his own residence with its face towards the east or north. On the north-east of the king's palace should live आचार्य, पुरोहित and the ministers with (sacred) places for fire and water. On the south-east should be fire-places (kilns), stables for elephants, and the accomodation for stores.

ततः परं गंधमास्य धान्य रस पण्याः प्रधान कारवः क्षत्रियाश्च पूर्वादिशमधिवसेयुः। दक्षिण पूर्वं भागं भांडागारं, अक्ष पटलं, कर्मनिषद्याश्च। दक्षिणपश्चिमं भागं कुप्यगृहं आयुधागारंच। ततः परं नगरधान्यव्यावहारिक कार्मांतिकबलाध्यक्षा पक्वान्नसुरामसपण्याः रूपाजीवाः तालापचाराः वैश्याश्च दक्षिणां दिशमधिवसेयुः।

Beyond this on the east side should be the क्षत्रिय and the principal artisans &c. dealing in perfumes, flowers, corns, and (liquids) juice extracts. In the south-east quarters should be situated house of the dealers in pots, (money-lending) accounts *i. e.* banks and shops of various products or articles. In the south-west part should be situated the store-house and arsenals of arms. Beyond these on the south should be the residential portion of the citizens, dealers in corn, dealers in manufactured articles, and heads of soldiers and police, dealers in confectionery, liquors and flesh, the residence of harlots and dancing girls, and वैश्य.

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पश्चिमदक्षिणभागं खरोष्ट्र गुप्तिस्थानं कर्मगृहंच । पश्चिमोत्तरं भागं पानरथशालाः । ततः परं ऊर्णा, सूत्र, वेणु, चर्म, वर्म, शस्त्र, आवरण कारवः शूद्राश्च पश्चिमां दिशमधिवसेयुः ॥

In the south-west part should be situated the stables for protection of asses, camels. In the north-west parts should be situated the stables providing animals and conveyances. Beyond these on the west should live शूद्र and persons working on wool, thread, bamboo, skins, shields, weapons, and clothing.

उत्तर पश्चिमं भागं पण्य भैषज्यगृहम् । उत्तर पूर्वं भागं कोशो गवाश्वंच । ततः परं नगरराजदेवता लोह मणिकारवो ब्राम्हणा श्चोत्तरां दिशमधिवसेयुः । उत्तरः पूर्वावाश्मशानवाटः दक्षिणेन वर्णोत्तराणाम् । पाषंड चंडालानां श्मशानां तेवासः ।

In the west of the north portion should be situated shops for selling medicines and in the east of the north portion should be situated the treasure, and sheds for cows and horses. Beyond these on the north should be the temples of the god of the town and its king, workers in metals and precious stones and ब्राम्हण. On the east or north should be situated the burning place and castes should rise from the south towards the north. The residences of पाषंड and चंडाल should be beyond the श्मशान.

न च बाहिरिकान्कुर्यात्पुरराष्ट्रोपघातकान् ।
क्षिपेज्जनपदे चैतान् सर्वान्निवेशयेत्करान् ॥

Outsiders or out-laws should not be allowed to molest the towns or the country. They should be settled into camps and made to pay all taxes.

चतुरस्रांवापीं अनुदकोपस्नेहां खानयित्वापृथुशिलाभि : उभयतः पार्श्वमूलंच प्रचित्य, सारदारुपंजरं भूमिसमं वितलं अनेकविधानं कुट्टिम देशस्थानतलं एकद्वारं यंत्रयुक्तसोपानं देवताविधानं भूमि गृह कारयेत् । तस्योपरि उभयतो निषेधं सवप्रग्रीवं ऐष्टकं भांड-वाहिनी परिक्षिप्तं कोशगृहं कारयेत् ।

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A quadrangular well without water should be dug and it should be built up with large stones on all sides and bottom. In this a cage of strong and heavy good wood should be built with a cellar of three compartments like floors with many rooms having paved floors, having one door with steps worked by a machine presided by a Goddess and under the ground. On this cage excluded on all sides, having kachha brick ramparts surrounded by a ditch in which boats ply, should be built the treasure room.

पक्वेष्टकास्तंभं, चतुःशालं, एकद्वारं, अनेकस्थानतलं, निवृतस्तंत्रापसारं, उभयतः पादगृहं, कोष्ठागारंच, दीर्घबहुलशालं, कक्ष्या वृतकुड्यं, अंतः कुप्यगृहं तदेव भूमिगृहयुक्तं आयुधागारं, पृथग्धर्मस्थायं, महामात्रीय विभक्त स्त्रीपुरुषस्थानं, अपसारतः सुगुप्तकक्ष्यं बंधनागारं कारयेत् ।

The prison should have pillars of burnt brick, four quadrangles, one gate, many rooms and floors, large bays between pillars, market and stores on all sides, long and broad paths, partitions on sides, solitary dark rooms, and cellars, arsenals, provision for men of different religions, a powerful manager, separate compounds for females and males, and well protected sides particularly for outgoers.

नृपकटछन्नानि अपनयेत् । अग्निजीविन एकस्थाने वासयेत् ।

Grass, firewood, leaves, should be stored away from each other and from the town. Persons living on fire (kilns, factories &c.) should live in one place.

सर्ववास्तुकयोः प्रक्षिप्तयोर्वाशालयोः किष्कुरंतरिकात्रिपदीवा किष्कुमत्रमाणिद्वारं अंतरिकायां खंड़फुल्लार्थं असंपातं कारयेत् । संभूयवागृहस्वामिनः यथेष्टं कारयेयुः अनिष्टं वारयेयुश्च ।

Between two separate houses and even between separate parts of one house, a lane किष्कु or त्रिपदी wide should be left. This lane should be provided with a

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small gate which should be capable of being left open for the removal of dirt, and broken pieces. If the neighbours agree they may live as they like provided they do not cause nuisance.

प्रणाली मोक्षो वर्षति। अन्यथा द्वादश पणो दंडः।

Spouts from houses may fall on the roads during rains only. If water falls in other seasons the house-holder should be fined 12 पण.

एवंग्राम पुरादि भेदमखिलं प्रोक्तं यथा लक्षणम्।
ब्रह्मागस्त्य पुरंदरैरपि यथा त्वष्टामयेनोदितम्।
यद्विज्ञायनिवेशितेषु शुभदो भूयादशेषामरैः।
संपूज्योमुनिभिस्तथैव मनुजै र्देवोमृदानीपतिः॥

PHILOSOPHICAL REFLECTIONS.

(M. H. Syed.)

" O Hidden Life vibrant in every atom ;
O Hidden Light shining in every creature ;
O Hidden Love embracing all in Oneness ;
May each, who feels himself as one with Thee,
Know he is therefore one with every other." (A.B.)

(1)

Most of us actually live in the objects of senses and not in our own selves ; because we habitually desire those objects and therefore constantly seek to dwell in them, relish and attain them. A spiritual man should try to withdraw himself from them gradually and live in his own real self.

(2)

In treading the path of spiritual development one should be firmly convinced that in course of time one is sure to reach the Goal. When one seeks those who are

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ever watchful of struggling humanity, they are sure to help and guide.

(3)

It is truly said that time and space are illusory. To one who is conscious of his eternal existence, time has no meaning. Why we are not stable-minded and balanced as yet, is because we are running after transitory things. It is the succession of ideas due to the ever-changing and shadowy phenomena that creates sense of time. As soon as this succession or modification of the thinking principle is stilled or stopped, the sense of time will lose its reality.

(4)

The fact of the existence of the spiritual hierarchy implies gradation, rank and growth in the people of spiritual regions. The flowers of humanity such as Christ, Buddha, Mohamet, Sri Krishna and Sri Ramchandra, have, to my mind, evolved in the course of aeons, and now stand at the head of humanity. The theory of Avatar does not hold ground in the face of this principle. Nor is it, speaking scientifically, tenable. Descent of the most High in order to overshadow or associate Himself with any human form, however exalted, and the existence of the flower of humanity who have slowly and gradually risen from the lower rank, are inconsistent. So we have to choose that which appears to us more reasonable and sound.

(5)

What is meant by soulless people? Is this expression not inconsistent with Sankhyan teaching of the immortality of self in all? Similar statement in the second chapter of Gita is doubtful. There it is said that with the destruction of reason man perishes. How is this statement to be justified in fact and in theory? It may

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be that for the time, owing to persistent backsliding the soul has gone down in its onward march, and will, after a time, having exhausted its bad Karma, again continue its onward journey.

Thus the idea of the soulless people has no philosophic foundation.

(6)

The eternal, the Parabrahaman, the Absolute, is all-pervading and mightier and greater than the Maya, the material side of the Universe. So to a spirtually-minded man the difference between sacred and profane has little meaning. He has more reason to sense the blessedness in everything with which he comes in contact than an ordinary man of the world. There is more joy and bliss for him. Such a person cannot be blinded by matter. The existence of misery, sorrow, and suffering which we see all round, is explicable. Most of the human beings rush headlong into material enjoyment; oblivious of their true being which is Satchitanand, they identify themselves with matter and seek pleasure, happiness, security and peace from something (matter) which is incapable of affording any abiding happiness.

To seek any happiness from worldly objects is to search for the impossible. Therefore this futile attempt should be given up.

(7)

Those treading the Nivriti marga or path of return, and having once for all made up their minds to turn inward, spirit-ward, should whole-heartedly devote all their energies to the cultivation of moral qualities and constant identification of themselves with the higher and spiritual life.

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We have long been associated with the life of matter, so we have to spend an equal number of years on the spiritual path before we reach our goal. Having fully realized the immensity of our task and the true nature of higher life, we should never be discouraged even for a moment if we fail in our attempts ; every effort that we make takes us onward and ensures our final triumph.

We have to perform a two-fold task ; one is the persistent, unceasing, and earnest effort spirit-ward ; another is service. The life of unselfish service will not only elevate us and help us to realize our oneness with *the all*, but it will to a great extent free us from our past Karmic liabilities, without which we cannot attain our goal *i. e.*, liberation.

(8)

What does evolution mean from the Vedantic point of view ? The self in all is the same. It is immutable, all-pervasive, stable, ancient, unborn and undying, it is perfect at all times. What is it then that evolves ?

Sometimes the Self identifies itself with the not-self and when it begins to emerge from the depth of Mayavi forms, it is said to evolve and gradually rise from the bewildering varieties of multifarious forms. Or, better still, the gradual conquest of self over matter may be called evolution.

(9)

Humanity is one ; human thoughts and aspirations, have common bonds with one another. They are so closely allied that they constantly act and re-act upon each other, and thus prove the kinship of all that lives. As an instance of this fact we might say that poetic instincts, search for truth and mutual influence of ancient

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and modern languages and of vernaculars and dialects upon one other, are so patent that the inference of a common stock pointing to human brotherhood at one time is perhaps irresistible.

(10)

To put an end to pain is the object of philosophy, according to Indian thinkers. Every-thing material is pain-giving and in the long run illusory. The best remedy for sorrow, suffering, misery and misfortune is Gyan, wisdom, a clear and keen spiritual insight into the meaning of birth and death, pain and pleasure, life and death. A man plunged in grief and sunk in sorrow and suffering of all kinds, should try to cultivate spiritual insight, and it is this which will launch him safely across the 'valley of the shadow of death.'

A spiritually regenerate man remains calm, balanced, and unruffled in the midst of trials and heart-burnings. He begins to look upon every kind of suffering as a passing shadow and does not allow himself to be affected by any untoward circumstances.

As he grows in spiritnal development he gradually realizes that his innermost self is the spirit eternal, and the tabernacle of the flesh is but a changing, decaying, and therefore unreal form. With this thought he calmly dwells in peace.

(11)

'Liberty' or freedom is the general cry of the modern world. When people demand freedom they mean freedom from all restraint and restrictions, uninterrupted and uninterfered with, to have a free hand in all their affairs, social or political, to organise their business and political associations in any way they think

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best. In short most of the advanced civilized nations of the West have now attained to a greater amount of personal, social, religious, and political freedom than their forbears did ; and yet in another sense they still remain shackled and trammelled. Of true inward freedom they have none ; nor in the true sense of the word they are really free and unfettered.

Man is said to be the master of his own destiny and yet he does not fully realize that he has allowed himself to be enslaved by so many bonds and restrictions. He is, truly speaking, the slave of his desire and passion, at the mercy of every passing fancy, torn by anger, assailed by fear and haunted by all kinds of hopes and expectations. How can such a person be called free ?

True freedom consists in freeing one'sself from one's lower, unworthy desires, fear and passion. He alone is truly free who has conquered his thoughts, desires, and emotions, and rules his body and mind as one rules a horse. He should try to liberate himself from all evil tendencies, such as envy and malice, hatred and fear. He should learn to keep calm and balanced in the midst of pleasure and pain ; and take equally victory or defeat, gain or loss. Then he will be entitled to be called a free being when he is not affected by outer circumstances but keeps cool and calm and unconcerned.

(12)

Those who believe in the existence and loving kindness of an Almighty Being Who is the Source of our lives, are more often than not, unmindful of Him. They are so fully occupied with so many things that they hardly think of Him who is the true Supporter of our being. Although they are fully aware that every human being,

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every worldly object is subject to decay and death, that in fact every moment of our life we experience change, yet they are more attached to the passing phantoms than to the Reality who is ever present and watchful of our well-being. God, the merciful, who has brought us into being, loves and cares for us more than all the human love put together, is ever ready to welcome, protect and guide us, provided we think of Him and keep the link of prayerfulness and devotion to him unbroken. According to an Islamic tradition when a sincere devotee of God remembers Him twice, then He thinks of him four times. Therefore, at all times we should think of our true and eternal Father and should never lose sight of Him in all that we do. Thus we shall have His blessings.

(13)

The Problem of Creation is one of the most disputable points in Indian philosophy. The opponents of this theory say that nothing could come out of nothing. If all this Uuiverse is created by a Mighty Being, He must also have been created by some other being higher than Himself and so on. Thus there is no end to this process and the all-round perfection and true greatness of the first cause becomes doubtful.

The believers in the Pranava Vada theory allege that the Universe is self-existent and was never created. It is an emanation from or manifestation of the one and the only Reality that is perpetual, eternal, ancient and unborn.

As the heat of the Sun causes the water of the ocean to rise in vapour which becoming cloud again falls on the earth in the form of rain and flows back to the ocean, so the whole Universe with its multifarious forms and

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lives, is manifested by the Divine Mind and so again merges in Him.

The plants and trees grow from the earth, minerals are dug out from the mines and the mountain rocks, and again when they fade and get worn out and disintegrated, they are assimilated and absorbed by the earth and its soil, so from the one the many appear, and after a time, they are again dissolved into the primeval essence. Man is nourished by and lives upon animal and vegetable food.

In the ordinary course of evolution the forms in the mineral kingdom are needed for the nourishment of vegetable which in their turn are consumed by animals for their sustenance. In the same way man requires both vegetable and animal forms for his consumption When a man's dead body is dissolved into various elements the totality of those elements is thereby increased. Thus the whole process of evolution is basedon mutual self-sacrifice and love. There is strictly speaking no increase or diminution in anything or in any form. Both matter and spirit, from the combination of which the whole outer existence is manifested, are proved beyond a least shadow of doubt, to be utterly indestructible. The one, *i. e.*, matter is the outcome of the other. In other words, the one reveals itself as many and is ever the same.

DALITODHAR.*

The hour for the removal of untouchability had come, and as every hour brings its own man, Mahatma

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Address by Mr. N. C. Kelkar, B. A. L. L. B., M. L. A., President, Dalitodhar Conference, Delhi.

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Gandhi was the man chosen for this hour by an All-Wise Providence. During the last four years he has done more for this cause than any other man of the present or any previous generation during a similar period. The great momentum of his *Tapasya* and patriotism helped this cause to yield wonderfully increasing returns ; and though the problem is not yet completely solved, it is, I should say, fairly on its way to solution.

To be fair to the previous generation of workers in the cause, however, we must say that the seed had no doubt been well and truly sown by them. It was an uphill task for them even to preach the correct theory of this great Socio-Religious problem ; but education, communications, and the spirit of Nationalism began to assert themselves as effective correctives to our prejudices, and the uplift of the untouchables came to be recognized as one of the cardinal principles and items of the practical programme of Social Reform during the last thirty years.

A secular foreign Government was also a help in its own way in the cause ; and though Government, be it said to their credit, did not actively interfere with the religious customs and usages of the Indian people, their own example and even the expression of their preferences, could not fail to have their effect upon the situation.

And last but not least we must thank our friends the Mohammadans for having given an unconscious push to this cause. Their zeal for the promulgation of their faith is something which must put the lethargic and the narrow-minded Hindu community to shame ; and I

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cannot conceal from myself the fact that the imminent danger of the conversion of the uutouchable classes had a share in bringing those classes nearer to the bosom of the caste-Hindus. The Muslims on the other hand should remember that the movement of the uplift of the untouchables was even otherwise bound to advance as a mere matter of the waking consciousness of the national mind of the Hindus. There are so many other matters of Social Reform, which the Hindus have taken up in hand during the last half century, and which have nothing, in the remotest degree, to do with their supposed rivalry or animus towards the Muslims. In my own memory female education e. g. was a battle-ground between the orthodox and the Social-Reformer, and the Hindus certainly do not educate their women to spite the Muslims. For education of women, they say, has the effect of retarding the growth of population ! The Hindu propaganda of Temperance is quite irrespective of any religious considerations, and Temperance Reform has often become the common meeting ground of the Hindu and the Muslim Reformer. The abolition of unproductive Mendicancy, and the organization of Hindu religious charity on an economic basis do not even distantly advert to the dangers of Muslim propagandism, and the same can be said of a number of other items of Social Reform Programme. I have dealt with this sub-topic at this length, only because there is a tendency in certain quarters to ascribe the whole of this uplift movement to our jealousy of the Muslims.

In my opinion it is profitless to inquire how untouchability must have originally arisen and under what conditions it could have so flourished. Such an inquiry should be reserved for the pains-taking researches of

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those learned men who take delight in delving into the musty regions of antiquity. As for us, practical men, who have to act in the living present, it should suffice if we could lift up two human comrades or brethren from the mire of undeserved degradation where only one was being lifted up before. If, as Arthur Young says, the man, who makes two blades of grass grow where one was already growing, can be called a benefactor of mankind, with how much more propriety would the appellation apply to those who devote themselves to the above-mentioned more human object In the Bombay papers I have recently seen an amusing controversy about the commandments of the Smritis in the matter of untouchability. The cotroversy, it should be remembered, arose out of a meeting of certain Bombay citizens of the orthodox persuasion held to condemn Mahatma Gandhi. But the controversialists should have remembered that our Smritis are for the greater part no deductive ordinances, based on the inner consciousness of a supernatural being, but are a record and digest of the customs and usages inductively inferred and practised as the best for the time being. The Smritis, in fact, stand in the same relation to social customs and usages as the rules of grammar stand to language that ultimately determines the grammar, and not *vice-versa*, though this may look somewhat paradoxical. The rules of grammar govern the language, only so far as exceptions to them have not accumulated enough to necessitate the revision of the rules ; and social usages and customs have the same elasticity and progressiveness as language. A Smriti is like a monarchical dynasty which reigns for a limited period and is supplanted in course of time by another dynasty. The seeming epochs of social History are really made by revolutions securely accomplished.

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To assume that the authors of our Smritis wickedly and deliberately put a ban, which was not there before, against particular classes of people, is mere blasphemy. The Smriti writers were as a rule learned men, and they would know better than to arrogate to themselves the authority unwarranted by usage in this respect, the authority to condemn to degradation whole classes of humanity. On the contrary they were prepared always to accomodate exceptions even to existing usages which they could not have helped. We see them alive, for instance, to the necessity of reconverting unfortunate victims of conversion to other faiths. They extend the margin for repentence and reclamation even to persons who might have given up the Hindu religion in a wayward fashion. According to the Deval Smriti not one convert to other religions need remain outside the Hindu fold, if he has a mind to come back to it. Nor is there any evidence that the reclaimed converts were regarded as untouchables. Much better consideration must they therefore be presumed to have intended for these people who never abandoned the Hindu religion. There can be no doubt, however, that whatever the disabilities recognised by the authors of the Smritis against the untouchable classes, they were improved upon for the worse, in actual practice, by unthinking people. The Hindu Society, taken all in all, behaved very much like a Raja or Zamindar who may be too opulent even to keep an accurate inventory of his lands and other property and reckless therefore of his losses and deprivations, It is only an oppressive consciousness of plenty and variety that stimulates fastidious discrimination and leads to criminal neglect ; and it is only when a millionaire is face to face with want and woe that he realizes the imprudence and injustice of his past actions. Against this background

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shine the merits of the depressed classes themselves who have all the time faithfully struck to the Hindu religion, in the midst of humiliation and degradation, though they could see that they might perhaps better their lot, if only they were prepared to give up their religion. The contrast clearly shows who it is that really cared more for the Hindu religion, the caste-Hindus who enjoyed the benefits of a life on the higher plane or the untouchables who had been wallowing in dirt and mire and were regarded as the scum of the Hindu population.

A plea for the removal of untouchability is not a plea for the introduction of social Bolshevism. For even when untouchability goes, the dictates of refinement and civilization will remain and regulate the progress of society. The untouchable classes, even when made touchable, will remain subject to the operation of the same laws of the human mind in relation to the qualities of attractiveness and repulsiveness. The superior virtues of cleanliness, education, enlightenment, gentlemanliness, sensibility, and correct ethical conduct will not be under any discount in the treatment by the society of men who have been brought back into the fold of humanity by the removal of untouchability. The ex-untouchable will have no special prerogative as a matter of compensation ; only the inequitable handicap on him will be removed, and he will just be placed in a line with the other runners to win the race of life as best he can, though, one may even be entitled to raise the issue of compensation as a legitimate one. The immediate need is for the caste-Hindus not exactly to go in sack-cloth and wear ashes, as penance for their offence of unjust conduct towards the untouchables in the past, but only to be prepared, now at any rate, to shed their pride and their robes of sanctity and

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superiority to which they have no special right. All else will adjust itself according to the natural laws.

It is now recognized that education is a great solvent for all communal difficulties ; and that the education of the depressed classes will lead to such a degree of their refinement that the caste-Hindus will have no difficulty in spontaneously mixing up with them. The education of the depressed classes is a matter on which all caste Hindus are agreed and can co-operate. The Sanatani Hindu has no quarrel with the Arya Samajist in this matter But it should be remembered that a more positive, pointed, and specific action on the part of the caste Hindus is required, if the real rubicon of untouchability must be crossed. The demonstrative character of the specific acts of Reform must be in proportion to the mass of the existing prejudice. For instance one inter-communal dinner with selected guests would go a greater way than a hundred propogandistic lectures dressed up in platitudes. If one selected *chamar* is taken by the hand by an orthodox Hindu into the public Temple, by common consent of the caste-Hindus, to have Deva-darshan, the communal bitterness will disappear immediately.

Some people seek refuge against removal of untouchability behind the plausible excuse, that they would agree to remove untouchability as such, if the pollution of clean water wells and sacred temples by uncleanly Panchamas were not to be the result. But admission to wells and temples will really be found not to be strictly governed by the canons of cleanliness. The touchstone can easily be applied by isolating the phenomenon from all complications. It is quite easy to prove the hypocrisy underlying the argument of cleanliness, by offering test conditions, which secure detection of the real mo-

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tive of the orthodox bigot. On the other hand removal of untouchability is not inconsistent with an ever more and more rigorous application of the laws of cleanliness, provided the high caste Hindus also are subjected to the same discipline without discrimination.

Personally I have always held the opinion that a place of worship should be really treated as sacred, not only in spiritual but also in the physical sense, that is to say it should be kept as free from human touch as possible. A small inner area can always be so preserved in every Hindu temple. In this charmed circle of sanctity no one, not even the highest of the caste Hindus should have a right to enter. On the other hand just outside this circle there should be some token of prohibition like a toll-bar on the road for instance, up to which point the meanest of the Panchamas should be allowed to approach with equal right with the highest caste Hindu. At Nanded in the Nizam's territory I have seen a Gurudwara or rather the tomb of the Sikh Guru, Govind Singh, where in the inner enclosure, I was told, no one had entered during a hundred years or more with the exception of the Pujari. Real sanctity or sacredness can equally be preserved by either of two methods, namely absolute and uniform prohibition of touch or absolute and promiscuous accessibility. For the guarded inner enclosure in a temple, where no one must enter, cannot be more sacred than the banks of Ganges where all can enter. The sense of sanctity is really subjective, but if you want to degrade it by being brought on the objective plane, there is no excuse for you for introducing any discrimination ; and all special pleading will be only proof of wicked hypocrisy. The process of levelling up is certainly better than that of levelling down ;

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but in that case we must be prepared to apply that principle quite irrespective of all other considerations.

I would say one word also to the depressed classes themselves ; and that is that they should respond to the efforts of their caste Hindu brethren in such a manner as would make their task easier. Thus while they should assert, vindicate, and win their civil rights without any compromise whatsoever, they should be cautious not to complicate the position by adopting the method of satyagraha which may exceed the real needs of the case and may possibly import violence into it. They should make the fullest use of the whole-hearted sympathy of the educated classes which is on their side, but should avoid coming into direct conflict with the orthodox in the society. Further they must throw in the scales the weight of their own practice by adopting a higher standard of cleanliness, or at least expressing a conscious preference for it. I am not unawre that much of the dirty work which the depressed classes do is in a way imposed upon them by the necessities of life. But they should try to realize that this imposition would not be successful, if they themselves were not a kind of willing party to it

In these days of civilized Government no Pancham can really be coerced to undertake the profession of the scavenger or to eat the carrion. Also they may realize that they can, with just a little spirit of enterprise, try the other avenues of labour for earning a livelihood. It is because they willingly undertake the sanitary services, as if that were a privilege or preserve for themselves, that the upper classes can do the double injustice of exacting those services from the depressed classes and

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then treating them as untouchables for the very reason of their habitually rendering those services. Some human agency may be necessary for the sanitary services, so long as mere dead physical appliances do not step in to take its place. But I have always wondered that in the scheme of the division of labour in this department of human affairs, the profession of scavenging should be a monoply! In England and Japan the former does not regard himself as degraded if he works as the sanitary servant of his household. As an agriculturist he is jealous of the manure and sullage which he can command. The hospital nurse and the medical attendant can render sanitary service without being included in the depressed classes, simply because they do it only incidentally and not as a substantive profession. And again, is not the mother in every caste Hindu household technically a scavenger? But her motive is the sacred one of love and affection. I should not be supposed to stand here as a propagandist of strikes by sanitary services employees; but my object is to draw attention to an aspect of the problem which is sometimes lost sight of.

In connection I would appeal to the caste Hlndus to seriously consider this question of untouchability, and if they do so they will find that nothing like a material sacrifice would be required from them, if they just summon up more courage of conviction and be prepared to do openly what they have no objection to do on the sly. It is wrong to suppose that it is a matter of generosity to the untouchable to offer to remove the present ban upon them. It is only justice and not generosity. One must be just whether he is generous or not. Justice is a duty: generosity a mere ethical pleasure. And I do not want

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anybody, who preaches or works in this cause, to suppose that he is in any sense a patron of the depressed classes. In fact, I would put it on a still lower basis, that is to say, under the category of sheer self-interest ; and I hope that the instinct of human selfishness, at any rate, if not divine justice and generosity, will inspire the caste-Hindus to take up the uplift of the depressed classes in their hands. In this matter the Arya Samaj is doing yoemen's work. Let us all express our indebtedness to that Hindu religions organization for its far-sighted and patriotic work in this cause. The Samaj is celebrating the centenary of one who has materially helped to keep Hinduism alive to this day in upper India, and we may expect his blessings to uphold the work of the Samaj in the coming century with ever-increasing returns.

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CONTEMPORARY THOUGHT REVIEWED.

MUHAMMAD'S MERAJ.

S. Khuda Bakhsh, writing to the Calcutta Review for February 1925 remarks :—

In Jerusalem the Muslims searched for the Temple of Solomon—so fondly spoken of by the Prophet—the place whither the Prophet was taken, one night (the night of the Meraj'. When Omar reached Jerusalem he wished to be taken to this Temple, but, at the spot where once the Temple was, he found nothing but a dust-heap. But the Prophet could not have made a mistake—so another spot, near the present church of St. Mary, was declared to be the place of the Prophet's nocturnal journey, and was, accordingly, appropriated for Islam.

What a fine example of incorrigible credulity !

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MEDICAL HYMNS OF THE VEDAS.

In the same Magazine appear the following lines in an article by G. P. Majumdar :—

The first medical utterance of man is to be found in a text of the Rik Veda, namely, in the Ausadhi Sukta of the 10th Mandal which gives us a description in detail of the variety of the use to which plants used to be put. One hundred and seven applications are mentioned, but the number must not be taken literally, but as a vague statement of plurality.

The hymn which is too long to be quoted here together with the one which follows it, namely, the hymn addressed to a plant used against a rival wife and the Sukta 18 of Mandal VII constitutes practically speaking the whole of the Science or Art, or both Science and Art of Medicine as revealed in the Rik Veda.

These three hymns together give us in a nutshell a world of ideas—a whole science in a few words. We get here the name of certain plants with Soma the King of plants at their head, and Aswavati, Somavati, Urjayanti and Udojasha and possibly also Aswahtha (*Ficus religiousa*) and Palasha (*Butea frondosa*) as powerful agencies of cure against diseases. Innumerable applications of plants are referred to though not definitely named. We are told that plants used to be applied as medicines, both singly and in combination against diseases natural and supernatural against bodily infirmities as well as against curses and the like. The genesis of the whole body of medicine is given as Divine, and the nature of the cure is clearly characterised as radical, permanent, and comprehensive. We are given in brief either the condensation, a scientifically nice epitome or the germ of the Science of Medicine, of the art of cure, of demonology and classification of plants or botany at once. I say condensation or germ because it can be either the one or the other, although it is quite probable that it is more probably the con-

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densation. Why? Because the tone of the whole hymn, the method of its statement and the perfect mastery over the art of condensation it displays, does not indicate the infancy but a very advanced state of the Science. Behind the wealth of poetry we get solid scientific facts, pithily stated, and if brevity be the soul of wit, the Rik-Vedic thinkers are certainly the wits of the first water, The whole thing has the air of a modern summary distinctly presupposing more elaborate statements and a knowledge of details ; for there is no vagueness, but freshness of the original revealed to us in an unmistakable language. Where are the details gone ? They are either lost altogether to all intents and purposes or they existed in popular memory and were handed down by tradition from generation to generation till at last they came to be synoptically recorded in some treatise; and the Vedic texts quoted may be the synopsis of a synopsis. It will not be irrelevant to note in this connection that to the Ancient Indian mind brevity of statement was natural, intelligible and very convenient—convenient to an extent beyond our comprehension, so much so that systems of philosophy which would have occupied many ponderous volumes at the present day are lucidly recorded in a couple of pages or so ; and the Vedic texts may come under the same categories under those systems. But this like those systems might also be thought to be deduced from an elaborate popular explanation which must be regarded as lost, dying a natural death yielding up their essence.

Curiously enough we have a harvest of details bearing on subject of medicinal plants, their utilities, their classifications, the diseases against which they were applied, the association in which they have to be applied and the rest in the text of the Atharva Veda. These details beyond all possibility of doubt look like elaborate descriptions of what we get in a synopsis to the three hymns of the Rik-Veda just mentioned. There are points of similarity between the two ; nay, there is essential identity. The latter seems to be only an elaborate edition

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a vast popular commentary of the former. How are we to explain this phenomenon ? Only two hypotheses are possible here. Either the details of the Atharva Veda must be a development from and a lengthy explanation of the things we get in the Rik, or the Rik hymns give us a summary of the things universally known as briefly as possible.

Neither. The themes that are reproduced, sometimes in this same words, in more than two Vedas, form in reality the assential part of every perfect course of training. The rudiments of almost all sciences are to be taught to every student, while specialisation is possible of only a number of them. The intellect suited to the mastery of the Rig Veda should know of medicine, which is given in a condensed form in the Hymn referred to, while the scholar of the Atharva Veda, because of his inherent capacity to master details of the Science, is taught the same thing in detail. He is to be a doctor while the other is only a lay man.

THE YADAVA CONFEDERACY.

To the Yadava tribe belonged Shri Krishna. Narayanchandra Bandyopadhaya notices the mode of administration prevalent in this tribe in the time of Mahabharat.

From the Epic we learn that the Yadavas had a constitution similar to that of the Licchavis. The Vadavas were a confederation of several clans, of which the Bhojas, Andhakas, Vrisnis, and the Kukuras were the most important. Over the confederation we find an assembly of chiefs who ruled their small states. This assembly was under an officer called Sabhapati, who in times of emergency summoned the Yadava leaders and elders to assemble in the Sabha and to deliberate. In this connection the account in the Mahabharata, Sabhaparva (Ch. 220) tells us that the Sabhapati summoned the Yadava chiefs to arms and communicated the tidings of Subhadra's abduction by Arjuna by a beat of drums (Slokas 10-13).

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They had no kings in the ordinary sense of the word but had an elected chief who acted as the president. The affairs of the state were managed by the elders whose voice was supreme. Vasudeva or Srikrishna, later on regarded as the incarnation of God himself, was one of the elders In Ch. 81, Santi he is called the Sangha-mukhya of the Yadava-sangha and is warned by Narada to guard against dissensions in the Sangha or the confederation.

THE WORLD OF BOOKS.

Rambles in Vedanta. By B. R. Rajam Aiyar. Published by S. Ganesan, Triplicane, Madras. Price. Rs. 5.

This book is a lucid exposition of Monism, as taught by Shankar. The tone is throughout elevating. What strikes most in the book is not the logical argumentation of the doctrine, but its moral application designed to inculcate a heroic attitude to further the cause of righteousness. The section on the Gita begins with a refutation of criticism made by evangelistic writers of the Christian churches. The view taken as regards the validity or otherwise of non-resistance is sound, though the reasoning adopted will not convince the non-Vedantin. If evil does not exist in the world, what do you go out to fight and suppress? Even if the difference between good and evil be one of degree, the graduation implies variety. The lesser good contains in it an undesirable element, which eliminated will make the same good greater. What prompts the Lord to take sides with the Pandavas ? Righteousness of their cause ? Then the other cause is surely unrighteous. Sri Krishna makes explicit mention of Asuri Sampat as distinguished from

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Daivi Sampat. The judgment of the author is one-sided. Notwithstanding, the book makes captivating reading. The concluding half of the volume contains stories with moral lessons in them. In some of them truths of Vedant are taught in a homely, easily intelligible style, which even children may understand.

Confidential Talks to Youngmen. By Prof. Satyavarta Siddhantalankar. Published by the Sharma Trading Co., Canrac Road, Bombay 2. Price Rs. 3.

A few of the chapters of this book appeared originally in the Vedic Magazine. The learned author undertakes to address youngmen on a most delicate topic, *viz.* that of sexuality. He takes the greatest care to avoid the possibility of any immoral association arising from a persual of his book. Adolescent vice is most of it the vice of ignorance. It has gradually come to be realised that enlightenment at the proper time and in the proper manner is the only cure of evils which want of acquaintance with the functions and structure of the sexual organism, sometimes unconsciously, breeds. The writer is an advocate of *brahmacharya*, the cause of which he pleads with convincing force. He considers occasional secretions, whether they leave a depressing effect on the physical system or not, highly injurious. In his last chapter he establishes the connection between the pleasures of other senses and the sexual stimulus. He traces scientifically the influence of dance, music, perfumes, and pleasures of the palate on sexual excitability, wherefore he lays down that for a sound sexual life avoidance of all sorts of what today are regarded indulgences of fashion is necessary. Youngmen with a serious outlook on life will necessarily be benefited by a study of Prof. Satyaravta's 'Confidential Talks.'

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Race Culture. By Chandra Chakravarty. Published by Sushrut Sangha, 177, Raja Divendra Street, Calcutta. Price Re. 1/4/-.

The author is of opinion that the races in the world are descended from the same original stock. Their present differences are a result of the various climatic conditions in the midst of which they have lived. The human progeny can be improved by a deliberate selection of mates and such regulation of married life as may conduce to a gradual betterment of the species. The means of exercising birth-control are also considered. Every artificial method involves some injury on the sexual organs, either male or female or both. The safest way to check birth is the natural one, *viz* abstention from sexual intercourse. Intermarriage of different stocks makes for the production of more virile progeny. It is only the offspring of clandesitne unions between members of different castes and races that evidence moral or physical degradation. Where such unions are openly allowed by being recognised as legal under the sacred form of marriage, the progeny stands to gain, not surely to lose.

The United States of America. By Chandra Chakravarty. Published by Sushrut Sangha, 177 Raja Divendra Street, Calcutta. Price Re. 1/8/-.

This book comprises seven chapters—(1) Physiography, (2) Historical Background, (3) Government, (4) People, (5) Industries, (6) Education, (7) Social Organism.

The United States of America is today one of the most advanced countries of the world. A study of its

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geography and history, and its political, social and industrial condition at the present day is sure to be beneficial to the citizen of any country that is struggling to be abreast with the age.

The Upanishads. Vol. I. Translated by H. R. Bhagavat B. A., Published by Ashtekar and Co., Poona. Price Rs. 2/8/-

The text of seven Upanishads *viz.* Isb, Ken, Kath, Prashna, Mundak, Tattriya, and Aitareya in Nagari character with an English translation is comprised in this volume of 131 pages.

An Interpretation of Ancient Hindu Medicine By Chandra Chakravarty. Published by Ramachandra Chakravarty M. A., 58 Cornwallis Street, Calcutta. Price Rs. 7/8/-.

The author bases his work on Charak and Sushrut. He thinks, the Sambitas associated with the names of these sages 'are the product of a medical assemblage—the collected wisdom of the sages that gathered together from all parts of India, as the drugs clearly indicate.' The diction and the mode of expression of that antique time differed widely from those employed today. It is creditable for the writer to have attempted an exposition of those ancient works single-handed. He traces some of the notable features of the Greek system of medicine to Hindu sources. The conditions have changed today and the science of medicine has in many respects progressed. Yet there is much in ancient records which may be profitably imitated and utilised by the present generation of physicians and surgeons. The work of Chakravarty will arouse interest in the study of ancient

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Hindu medicine. For students of social and intellectual history of India his book will be specially useful.'

The Satyavadi. Edited by Pt. Bhimasena Vidyalankar. To be had from the Satyavadi Office, Lahore. Annual subscription Rs. 3. As. 8.

Pandit Bhimasena, late Editor of the daily Arjuna, Delhi, has started the weekly Satyavadi from Lahore. He is one of the finest products of the Gurukula with decided promise of success. A Hindi weekly was a long-felt desideratum in our province, which we hope, the Satyavadi will supply. The Arya Samaj has now for long worked in the Punjab. That it should have been without a powerful organ of agitation in Arya Bhasha is a pity. The female section of the Arya Samajic populace has perforce been shut out from profiting by the written propaganda of the Arya Samajic movement. Literacy in Arya Bhasha has progressed. Pt. Bhima Sena's paper will, let us hope, promote a love of higher learning and help the cause of sound social and religious propaganda.

CHAUMPATI.

The Sulu Archipelago and its People. By Sixto Y. Orosa M. D. Published by World Book Company, Yankers on Hudson, New York.

This small book of 134 pages gives a description of the Sulu-Archipelogo—its geography, its people, their customs and religion, and their social, economic, and political condition before the American occupation and since. The author has by comparision between these two periods of Sulu history shown that great progress has been made in almost all departments of Sulu life since the

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Archipelago came under American sway. This in his opinion is due to the American policy of gradual association of the Sulus in the administration and economic development of their country. This policy, if carried on persistently, will, says the writer, soon bring the Sulu in a line with the advanced civilised world. The author writes from personal knowledge acquired by a long period of residence in the land. His main object in writing this treatise is to provide for the Americans and the Philippinoes a brief guide-book to a country with which they are so closely connected and whose destiny is now for long bound up with their own.

JNANACHANDRA.

Glimpses of Dayananda, by Pundit Chamupati M. A (of the Dayananda Seva Sadan). Published by Rajpal Manager, Arya Pustakalaya Anarkali, Lahore. Price Re. 1. only.

Pandit Chamupati is now well known in the province as a gifted writer and speaker. His greatest gift is his unbounded love and devotion for Rishi Dayanada. The pages of this book present an unmistakable evidence of this fact. This book, though called 'Glimpses of Dayananda,' does really give much more to the reader than merely *Glimpses* of the man. It reveals the deeper self of Dayananda in all its richness of Love, Devotion, Knowledge, Sacrifice and various other characteristics that made him great in the eyes of his countrymen. A book of this type was badly needed. The enthusiasm of the writer is so catching that the reader cannot help sharing it and after the perusal of the book he is almost won for Dayananda. We will recommend a broad-cast distribution of the book amongst the student community for whom it seems to be mainly

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designed and to whom it would certainty appeal with irresistable conviction. The coming generations must *come* for the spread of the message preached by Rishi Dayananda and this book would certainly prepare them for that noble Mission.

वैदिक दर्शन—*Problems of Philosophy as set and solved by the Veda. By Pandit Chamupati M. A. Published by Rajpal, Manager, Arya Pustakalaya, Lahore. Prioe As. 6 only.*

This booklet embodies the philosophic thesis written by the author for the Religious Conference held at Muttra on the occasion of the First Birth Centenary of Rishi Dayananda. The significance of the thesis lies in the fact that it deals with philosophic problems as set and solved by the Veda. In this significance lies its great value. The reader finds at one place collected and organized information as to the great questions of life as tackled by the ancientmost scriptures of the world. To the students of History and Research, this dissertation is of special importance. The main problems discussed are Self, God, Creation, Epistemology, Redemption, and Good and Evil. Philosophy is the domain where difference of opinion is inevitable but inspite of that we must congratulate the author on his successful attempt at his giving us what the Veda has to say about the fundamental questions of Philosophy.

SUDHAKAR.

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EDITORIAL REFLECTIONS.

THE CENTENARY CELEBRATIONS.

The Centenary Celebrations are over. For full three years we looked forward to the grand occasion with eager wistful eyes. The festival, as it actually took place, has far surpassed any the wildest expectations formed of it. The highest estimate made of the prospective gathering did not exceed fifty thousand souls, while the actual number of pilgrims guaged from the number of railway tickets delivered at Muttra during the Centenary week is reported to have been more than one and a quarter lac. Thousands more must have flocked from the neighbouring villages. Considered, therefore, from the point of view of numerical strength of the gathering, the festival has been a unique success. The inhabitants of Muttra were struck with wonder to witness that unprecedentedly huge fair. The intelligent section could easily realise what unique importance Muttra owed now to Rishi Dayananda. The place where the Rishi took his lessons from his eyeless Guru, Shri Virajanandaji, still stands. It is a ruined building, where the Centenary Commitee had, for the guidance of pilgrims, put up a sign-board. The ruins of the seminary had a message for the votary. They recalled scenes of the Rishi's tutelage, and there was hardly an eye which, when facing that heap of dust and bricks, was not bedimmed with tears. The small closet on one side of the entrance to a temple, where the Rishi had his residence, was another source of reverent recollections.

Dandi Ka Ghat is the name of a ferry named after Dandi Virajananda. This very name is an evidence of the popularity which the Dandi enjoyed

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in his life-time. The fame of his great disciple has now lent greater lustre to his name, but even independently of this richly deserved glory, he had already made his name immortal at Muttra.

The Centenary camp extended over miles. The proceedings were conducted in more than three *Pandals*. The main *Pandal* could contain some thirty thousand listeners. The strain on the speakers was great but the audience never flagged. Each *Pandal* was full to the brim of listeners. For seven days the people had the privilege to hear the discourses of some of the best Arya Samaj speakers.

The most noteworthy part of the Centenary programme was the Arya procession which passed through the Bazzars of Muttra on the 17th Feb. More than a lac men and women marching in parade fashion, singing gratitude to the Rishi, was a sight to exhilarate gods. As each band of singers passed before the ruins of Virajanand's seminary, the devotees became inebriatad with the love of the great Sage, and it was difficult to restrain overflowing enthusiasm and devotion which spontaneously welled from their hearts. Even the aged felt new blood racing through their veins. They danced with joy. The inhabitants of the town heartily welcomed the pilgrims to the holy shrine. The roofs of all houses were filled with ladies who showered flowers and fried rice on the devoted visitors, to betoken sincere affection and regard. A stream of religious enthusiasm appeared to have passed over the whole town. Arya Samajists and Non-Arya Samajists were vying with each other to do homage to the spirit of the Rishi of Muttra.

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People had to suffer inconvenience on account of the paucity of residence arrangements but the consciousness that that very paucity was an evidence of the success of the fair was a solace which more than recompensed the physical discomfort. So large a fair passed without so much as an indecent alteraction. To the people of Muttra the holy character of such a huge gathering was a marvel. They blessed it as the recurrence of Sat Yuga.

These are features of the Centenary celebrations which will gladden every Arya heart. As a demonstration the Shatabdi is bound to leave a lasting impression. Those who have witnessed it will treasure for ever a memory of the never-to-be-forgotten scenes. The inspiration which the sight of the residence and the school of Rishi Dayananda imparted is to be a never-failing afflatus. The procession is engraved deep on the hearts of both partakers in it and onlookers.

There is, however, another side to the picture. In the programme were included sittings of the Vidvat Parishad, Religions Conference, etc. Those who attended the meetings of these high-sounding assemblages confess to a feeling of deep disappointment at their proceedings. Some question the capacity of the Arya Samaj to undertake and accomplish such serious work. The Vidvat Parishad was a farce. There was no order, no enforcement and no observance of rules. Those who partook in the proceedings appeared most of them to be trifling with the business they had come to go through. We were struck not so much by the failure of the Parishad as it actually worked, as by its clumsy constitution and the haphazard method by which its progamme had been framed. Its membership was a medley of men of different disposition

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and varyng qualifications, or shall we say, for the purpose of the Parishad disqualifications ? We are not aware if even the President had been consulted in the framing of the resolutions that were put. No subjects committee determined what propositions were going to be considered in the open conference The greatest handicap of the Parishad was that it had to meet side by side with a huge fair. The members of the Parishad themselves had their mind divided between the Parishad and the fair. None bestowed single-minded attention upon the subjects under discussion. Nor did anybody appear to be anxious to attend the discussion of a subject from beginning to end. Members took up resolutions offhand. To make a Parishad of this kind a success it is necessary that its programme should be drafted by the alumni of the Samaj themselves. The subjects to be considered should be circularised and reflected upon before the Parishad meets. A subjects committee should give the propositions to be moved a definite shape. Not number of votes but the behests of the *Shastras* should be recognised as the determining authority on all questions at issue. The Parishad, fail as it undoubtedly did, has emphasised the necessity of another Parishad which may be properly organised and regularly conducted.

The Conference of Religions was a similar failure too. The invitation to other religions did not arouse the response it deserved. Representatives only of Jain, Christian, and Bahai religions turned up. Their papers only prevaricated. Very small, if any, space was devoted to the subjects that had been fixed. The paper on Vedic religion, for which time could not be found, was therefore not missed. The fair by itself was too absorbing an affair to leave room for attention being paid to the other

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items of the Centenary programme. Experience shows that the idea of holding conferences for deliberations of a serious nature simultaneously with a huge fair was unwise.

We congratulate the organisers of the Centenary celebrations on the success that has been achieved on the side of demonstration. A new consciousness has been aroused in the masses which cannot but prove beneficial in imparting a fresh zeal to the Arya Samaj movement all the world over. The work left undone must, now that the fair is over, receive serious attention at the hands of the leaders and organisers. Opportunities should be found of bringing Arya Samaj workers in different provinces together, so as to avoid parochialism in their outlook on both the tenets and the methods of work of the Arya Samaj, as of sucoh parochialism there was ample evidence in the Arya Parishad. The danger now is that we may press only along lines in which we have succeeded, to the exclusion of oher departments which, from their failure appear unattractive. A wise general will first strengthen his weak points and then press the advantage gained.

THE ANTIQUITY OF THE SANKHYA DARSHANAM.

Pandit Udaya Vira Shastri contributes to the Centenary number of the Hindi weekly Arya Jagat, an article in which he proves the Sankhya Darshan to be the earliest book of the Sankhya school. He bases his conclusion mainly on evidence which Vatsyayana's commentary on Nyaya Darshan affords on the subject *viz.* that in his elucidation of Nyaya 84, Vatsyayana quotes Sankhya

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115 उपादान नियमात्. Vatsyayana is further commented on by Vachaspati Misra. The preference, therefore, thought to be given by Vachaspati to Sankhya Karika, on which he writes his commentary instead of on Sankhya Darshan itself, remains no longer a proof of the non-existence of the latter treatise in his time. Vachaspati, says Udaya Vir, always comments on commentaries. If some commentary on Sankhya Darshan were available in his time, he may have chosen that as his text, as he has done in the case of other Darshanas. Devala Smriti, to which Shankar refers in his commentary on the Vedant Darshan, gives a synoposis of the Sankhya doctrine, which the Pandit has reproduced from the Apararka exposition of Yajnavalkya Smriti. This extract shows that Devala had before him Sankhya Darshan as well as Tatva Samasa, as the order of evolved things given by Devala is the same as that given in the Darshan. Devala must have been prior to Shankar so as to be quoted by him as an authority, and the Darshan prior to Devala who makes his synopsis in accordance with its Sutras. These circumstances assign to Sankhya Darshan an antiquity which no other treatise of the school can claim. Thus the view that the Darshan is Kapila's work remains no longer a groundless fancy. The Pandit invites criticism on his conclusions.

THE HARDWAR GURUKULA.

The general meeting of the Arya Pratinidhi Sabha, Punjab, held during Centenary days decided that the Gurukula be located permanently at some site near Hardwar—one of those approved by the committee of doctors deputed for the purpose by the Sabha. Efforts have now to be made to raise funds to provide the

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Gurukula University with a new site and new buildings both of which will together cost lacs. Money has of necessity to be found for the purpose.

The anniversary of the Gurukula will this year be celebrated in the Easter holidays at the Mayapur Batika. Time at the disposal of the Arya Samajists, whose pet institution the Gurukula has ever been, is no doubt short. A very brief respite has been allowed them after the Centenary celebrations. The Arya, however, has been forbidden rest by no less an authority than the Veda itself. He has to look for work, and except for those hours which recoupe him for further exertion, he looks upon passiveness as death. A part of the Gurukula building fund—and that a substantial part—must be collected by Easter. The Gurukula anniversary should not suffer because of its proximity to Rishi Dayananda Birth Centenary.

UPANISHADS AND THE BIBLE.

Mr. Edmond Holmes writing to the *Hibbert Journal* says:—

Jesus Christ's Debt to the Upanishads.

"Did Christ owe anything to the Upanishads?

Perhaps he did. A great soul is peculiarly sensitive to the spiritual influences of the age in which it lives, and of the world in which it finds itself. Indeed it is its mission to accept what is best in those influences, to assimilate them, to transform them, to make them its very own. And the greater the soul the greater are its obligations and the more fruitful the use that it makes of what it borrows. The Levant in the times of Christ was a whirpool of conflicting and commingling beliefs. The building-up of great empire such as the Persian,

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the Macedonian, and the Roman, had at once denationalised and supernationalised religion; and many of the religious ideas which were current in the Judæo-Hellenic world were of quasi-universal significance.

Foremost among these was the idea of the unity of all life and the consequent oneness of man with God. With this went the kindred idea of the duty of purifying the soul through the medium of conduct in general and of virtuous conduct in particular; the latter idea having found practical expression in the lives of the Essenes, some of whose communities Christ may well have visited. Both these ideas had come from India. They may have had other sources as well; but their Indian origin is indisputable, and India had set its own special stamp upon them. And both ideas are at the heart of Christ's teaching. In his conception of God as the loving Father of all men and all other living things he brings God very near to us. In his memorable saying. "I and my father are one," he brings God nearer still.

"Closer is he than breathing, and nearer than hands and feet." When he says to us, "Be ye perfect even as your father in heaven is perfect," he sets before us the purification of the soul through virtue as the end and aim of our lives, and he again emphasises the nearness of God—of the very perfection, the very infinitude of God to man. It is true that this sublime precept, just because it brings God very near to us, and because in doing so it bids aim at an unattainable ideal, has never been taken seriously by Christendom. But its day is yet to come."

DUALITY OF CONSCIOUSNESS.

The following appears in the *Theosophical Path*:—

The confusion arises from the duality of mind. There is consciousness that transcends time, and there are states of consciousness that are subject to measurement in time. That which transcends time is the eternal, the spiritual, which is not born nor dies. The other is intermittent,

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It is hard for an unthinking, unobservant man to admit the duality of his own consciousness. To himself he is simply 'I,' and is not aware of any duality in himself. If at long intervals he has had the experience of a rare flash of intuition he will probably look upon it as something that has come to him from outside. Identifying himself with his lower or merely brain-mind consciousness he looks upon all thoughts that pass through his thinking apparatus as either the product of that machine or as coming to him from some other mind than his own. If he is religious he may attribute his inspiration to a revelation direct from heaven ; if not he may talk of telepathy, of thought-transference, of subconscious mind (whatever that may be) ; but he will not readily admit that he himself can possibly be his own spiritual guide or instructor flashing ideas into the thinking machine that he calls his mind for him to turn into thoughts.

It is this knowledge of the divinity in man lost at a certain stage of human evolution, that has to be regained by conscious effort,—by self-directed evolution, by self-knowledge, in a word. To find the true Self is to re-establish the continuity of consciousness in the individual mind as the universal.

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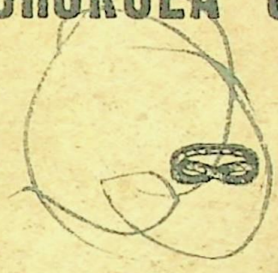
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CONTENTS.

1. MORAL EDUCATION—INDIA'S GREATEST NEED.—Mr. C. N. Zutshi, M. R. A. S. (London) ...

2. "A FRIENDLY WISH."—Dr. K. C. Pandya M. A., Ph. D., D. I. C. ...

3. THE DIALOGUE BETWEEN YAMA & YAMI.—Chamupati.

4. A PRAYER—Prof. Tara Chand D. Gajra M. A. ...

5. THE LORD'S PRAYER—Mr. Mahes Chandra Ghosh M. A. ....

6. THE WORLD OF BOOKS. ...

7. EDITORIAL REFLECTIONS—Pandit Gurudatta Kohat ....

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THE

VEDIC MAGAZINE.

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Of all gifts that of Divine knowledge is the highest & noblest.

Vol. XXIV No. 2.	APRIL 1925, VAISHAKH 1982.	Whole No. 198 Third Series No. 2.

MORAL EDUCATION—INDIA'S GREATEST NEED.

By Mr. C. N. Zutshi., M. R. A. S. (London).

I.

"Education" according to Prof. James "consists in the organisation of the resources in the human being, of powers of conduct, which will fit him to his social and physical world." The present system of education viewed in the light of this statement, has been a failure; it has failed to develop and organise the powers of conduct in our youngmen who receive their education in the present-day schools and colleges. The education which they receive has been too secular to inculcate any sound morals in Indian youths: I mean it has not encouraged the formation of character in them. The result is that our youngmen do not possess stamina, moral courage—either of action or conviction—honesty of purpose and consistency, and very much lack in strict adhesion to truth. These effects of an epicurean morality on

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the moral development of our youths have been of too disastrous a nature to be exaggerated. Our youths are always taught to regard pain and pleasure as the lords of life and Mammon the only god to be worshipped. The present education has unnerved their character and dwarfed the possibilities of their moral growth. The result is that the present generation of Indians has become very easy-loving, luxurious and over-sensitive to the slightest touch of pain; and so it is that the hardihood of the older generation is gone and a sort of moral effiminacy has come to predominate our national character. The result was inevitable, Indian students being constantly fed on the doctrine of "eat, drink and be merry" without being subject to any moral discipline.

I may now turn to the testimonies of those educationists, scholars, and statesmen who have had the opportunity of forming an opinion as to the moral p... made by the students under the influence of English education in this country. Speaking of the recipients of our college education the Education Commissioners say :—

"Many unlovely defects of character still give occasion of scorn to those who are nothing if not critical of superficial learning,... .....of self-assertion manifested in a variety of ways, there has no doubtb een plenty. It would be strange if it were otherwise. For in no country under any circumstances has there been equal or similar encouragement to the development of such and other faults. The surroundings of the Indian student are not always favourable to the development of a high type of character."

Sir Monier Williams says;

"In traversing India from north to south, from east to west, I visited many high schools, examined many

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classes, conversed with many Indians under education at our colleges, and was brought into contact with a large number who had passed the University Matriculation Examination, as well as with a few who had taken their degrees and earned distinctions for high proficiency. But, in plain truth, I was not favourably impressed with the general results of our higher educational efforts. I came across a few well-informed men, many half informed men, and a great many ill-informed and ill-formed men—I mean men without true strength of character and with ill-balanced mind."

The late Pandit Bishan Naryan Dar, one of the greatest scholars modern India has produced, judging of the moral effects of the present education, in his well-known book—"Signs of the Times" and in his Essay on "Our Education," says as follows in clear and emphatic words:—

"Our education is very easy and entails no hardship beyond that of cramming. The moral faculties are never called into exercise. The student is not conscious of being subject to any moral discipline. Our education is nil from the moral point of view. In place of character, cramped and narrow no doubt, but firm and simple, tried in the fire of primitive conflict and hammered on the anvil of fate, we have a character which shrinks from the slightest touch of pain, a soft genteel arm-chair morality, a..... .....humanity destitute of a backbone."

Dr. Shaffat Ahmad Khan, M. L. C., in the course of his presidential address at the 4th Conference of the Upper Primary Secondary Edacation Association held on the 19th April 1924, also delivers himself in the same strain. He says :

"The Indian-schools, it is felt, fail in the formation of character. There is no spiritual life which touches

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a boy's inner nature, no corporate unity which sustains and appeals to his affectionate loyalty, no moral or intellectual flame which may kindle his nature."

Such being the state of affairs I may, without fear of contradiction, assert that the work of English education so far as the moral development of, and building of character in our youngmen are concerned, has been utterly disappointing. Apart from the importance of men of character from the individual point of view we need men of character from the Government point of view as well. If our educational system is improved in the light of the moral needs of the people, corruption in the Public Services will soon be a thing of past. The Reformers of 1835 to whom the present system is due had no doubt this aspect of education in mind when they said ;

"That only by education in English, and after European methods could we hope to raise the moral and intellectual tone of Indian Society and supply the administration with a competent body of public servants."

From the Indian national point of view this phase of our moral degradation is fraught with disastrous consequences which it is impossible to exaggerate. Morality is the backbone of a nation and a necessary asset in a country's progress. No work of national regeneration or nation-building, of which we stand badly in need in India to-day, however good-intentioned it may be, can be a success until and unless our youths, in whose hands the future destiny of the nation lies, are well-grounded in sound morals. Character-building is the foundation of nation building. India needs to-day men of heroic character, sterling virtues and self-sacrificing natures to work out her destiny and carry the nation forward to higher stages of national existence so as to

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win for her a proper place once more among the great nations of the world. This is the dire need of India to-day. India has produced men of such type of character as made their names in history. She does not need such men as are intellectual giants but moral pigmies, such for instance as are turned out every year by a metirio-intellectual factory. To pray with the poet who sang the following lines, India has need of such men of character;

"God give us men, a time like this demands,
"Great hearts, strong minds, true and willing hands,
"Men whom the lust of office does not kill,
"Men whom the spoils of office do not buy,
"Men who possess opinion, and a will,
"Men who have honour, men who will not lie."

This prayer of the poet cannot be fulfilled unless moral education is given to our youths so as to develop character in them For as Smiles says, "Character is the greatest motive power in the world," as Blackie puts it—"Money is not needful; power is not needful; liberty is not needful; fame is not needful; cleverness is not needful; even health is not the one thing needful; but character alone—a thoroughly cultivated will—is that which can truly save us; and if we are not saved in this sense, we must certainly be doomed."

It must be borne in mind that this can only be attained if we direct our attention to improving the quality and not increasing the quantity of education in India—a fact to which the Governor of Bombay only lately drew attention as being the greatest educational need of India. For as George Elliot says:

"For getting a fine flourishing growth of stupidity there is nothing like pouring out on a mind a good

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amount of subjects in which it feels no interest." When we think of the enormous amount of worthless matter with which the minds of our youths are stuffed, we are reminded of Falstaff's bill, and "the half-penny worth of bread to all that quantity of sack." This is typically true of the present educational system which is based on a mistaken conception of what education really is. We want health in character no less than health in body and mind.

"A FRIENDLY WISH."

Dr. K. C. Pandya M. A., Ph. D., D. I, C.

Although at the present moment, we are all furiously trying to forget all communal and provincial considerations—all that is right in so far as it may help to bring about a real union of hearts—I cannot resist the feeling of gratification and of pride at the fact that the illustrious Founder of the Arya Samaj hailed from Gujarat, my own home. It is true, indeed, that, unlike another of Gujarat's greatest sons, I mean Gandhiji, Swami Dayanand did not live in Gujarat, nor did he shed on it the glory of his great personality ; in his case, however, the loss of Gujarat has verily become the gain of the whole of northern India.

It is nearly fifty years since the great Swamiji was at the height of his power and influence. During this period his name has continued to be revered and honoured by hundreeds of thousands of his countrymen, and this number is going up every year. The growth of the Arya Samaj during the same period shows two distinct phases.

In the earlier phase we see the Samaj as a vigorous, even boisterous and militant body, at once austere and aggressive, devoted to the verge of dogmatism and fanaticism to the personality and the teachings of their Foun-

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der, and in its ardour for reform, not conspicuously peaceful or pleasant or even actually constructive.

Perhaps this was unavoidable in the circumstances that prevailed in the social and religious life of the people at the time. It may even have been rendered necessary on account of the reception that every reforming and purifying movement is sure to meet with, in any conservative society in the world, particularly when it takes up an attitude of an uncompromising criticism of, and an unbending opposition to, deep-rooted beliefs and time-honoured customs. One may go even a little further and say that the first phase must have played an important part in bringing about the later growth, with its more constructive and practical achievements that really distinguish the second phase.

Whatever may have been the actual feelings and real views of the leaders at the time, this new phase began to assume a definite shape, and whatever, also, may be the present day workers' reading of the change, there is not the least doubt the thoughtful people have welcomed the second phase with pleasure no less than relief. Nor is it a secret that the new features this phase has introduced have contributed as much to the strength of the Samaj itself as to the cause of reform, of educational progress and of Indian nationalism over a larger part of the country. There may still be errors and excesses—and what movement in the world that has lived and flourished has ever managed to escape them both ?—but it is clear that, in the latter phase, the militant and the controversy-loving side has been considerably softened and has not infrequently given place to an earnest and concrete appreciation of constructive work. The wonderful organisation, the stern devotion, and the

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heroic renunciations that have unquestionably distinguished the Arya Samaj, have all been turned to worthier ends and have so far shone with a more brilliant lustre. That this body, instead of standing aloof, with an imaginary halo of self-constituted greatness, has chosen to throw itself whole-heartedly in the broad stream of the general life of the people, and take its place along with other forces that are making for progress and for reconstruction in our country, must be taken as an event of very great importance and full of great promise.

Opinions may vary as regards the exact religious beliefs, the precise educational machinery, or the actual line of work adopted at some places. That is as natural as it is inevitable. There is, however, no doubt that, speaking broadly, the entry of Arya Samaj in the varied fields of our life has infused a kind of new life in many of our institutions and in most of our movements.

It is sincerely to be wished that, whatever may be the character of the third phase, the Samaj will succeed in conserving in its future growth all those elements that have made for its strength in the second phase, and that its programme of work will always be so framed that it can work in harmony, and even join forces, whenever that is practicable, with the other great movements in the land. Not, indeed, at the cost of its own individuality, and certainly never ceasing to make its peculiar contributions to the general good, but remembering always that we can have only that much of real freedom as we are prepared to extend to others, that the whole nation is greater than any part or party, that humanity is greater still, and that "Unity in Diversity" represents the greatest truth in the world, just as it sums up, most succinctly, the fundamental endeavour of Science, of Philosophy, and if I may say so, of all true Religion.

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THE DIALOGUE BETWEEN YAMA AND YAMI.

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INTRODUCTION.

The dialogue between Yama and Yami is the subject of a famous hymn (X. 10) of the Rig Veda. Commentators have never agreed as to the final import of the poem. The crux of the problem is what Yama and Yami are. In the Vedas in only one more place, *viz.* Y. V. 12. 63, the pair is mentioned together, and there the author of the Shatapatha Brahmana (7. 2. 1. 10) takes Yama to mean Agni and Yami to denote Prithivi.* So does that of Gopatha in II. 4. 8† In Shatapatha Brahmana 7.1.1.3 too Yama is mentioned in connection with Prithivi. He regulates the apportionment of space in it.‡ In S. B. 7. 1.1.4. Yama is expressly pointed out to be the king.§ Elsewhere in the Brahmanas Yama is mentioned alone. It stands somewhere for the Sun,‖ in other places for the Wind,¶ in yet other places for the Household Fire.** The root-meaning, underlying the term, as stated in Shatapatha Brahmana 7. 2. 1. 10 and 14. 1. 3. 4, is that of control.* Whatever Yama and Yami be, the connection between them according to the Brahmanas, should be one similar to that between the Earth and the King, or to that between the Earth and the Sun &c.

Vedic mythology which later gave birth to the Pauranic pantheon takes its first shape in the Vrihaddevata. In this

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* अग्निर्वै यम इयं (पृथिवी) यमो आभ्या ꣳ हीदꣳ सर्वं यतम्।
श. ७. २. १. १०.

† अग्निर्वाव यम इयं यमी। गो. २. ४. ८.

‡ यमोह वाऽस्याः (पृथिव्याः) अवसानस्येष्टे। श. ७. १. १.३.

§ क्षत्रंवै यमः। ७. १. १. ४.

‖ एष वै यमो य एष तपति। श. १४. १. ३. ४.

¶ एष वै यमो यो ऽयं पवते। श. २. २. ११.

** अथैष एव गार्हपत्यो यमो राजा। श. २. ३. २. २.

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book (6. 154) notice is taken of the dialogue between Yama and Yami. There it is stated :—

> Yama declined to accept the request of Yami for sexual intercourse. The dialogue beginning *O chit* etc. took place (on that occasion) between these two children of Vivasvan.*

The author of Vrihaddevata thus makes Yama and Yami brother and sister. He is the first to posit this relation between them. He goes even further. In 6. 163 he says :—

> Of Saranyu were born Yama and Yami to Vivasvan. They were twins of whom Yama was the elder.†

The brother and sister are now made twins. To the authors of the Brahmanas, as we have stated above, this relation did not suggest itself. By the time of Vrihaddevata, however, the tradition that Yama and Yami were twins and that Vivasvan and Saranyu were their parents, appears, somehow, to have gained ground. The foundations of the mythological school of Vedic interpretation were laid in the Brahmanas, but there the pantheon was yet in a fluid form, the spirit behind the personification of deities being yet present to the minds of the writers. Vrihaddevata petrified the form of each deity, and assigned to him or her a definite lineage.

In R.V.X. 17. 2 occurs the word *Saranyu*, which Yaska, and following him Sayana, render as 'the moving one.'‡ This and the preceding verse, translated mythologically, mean :—

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* मैथुनार्थमभीप्सन्तीं प्रत्याचष्टे यमीं यमः ।
तदोचिदिति संवादो विवस्वत्पुत्रयोस्तयोः। बृहद्देवता ६. १५४.

† सरण्यूवां जज्ञाजे यमयम्यौ विवस्वतः ।
तौ चाप्युभौ यमावेव ज्यायांस्ताभ्यां तु वै यमः । बृ. ७. १६३.

‡ सरण्यूः सरणात् । निरुक्त १२. ९ ॥ सरण्वती ।
Sayana's Com. on R. V. X. 17. 2.

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'Twashta arranges the marriage of his daughter, wherefore the whole universe assembles. The mother of Yama, the bride that is being married, of the great Vivasvan disappears. X 17.1 They conceal the immortal one from mortals. Having made her of an agreeable form they give her to Vivasvan. As matters stand now, (she) the Moving One gives birth to Ashwins, and renounces a couple. X 17. 2*

Twashta is the Divine Designer. His daughter, *duhita*, literally one from whom he remains detached,† is Nature, *Prakriti*. Her marriage, Vahatu, is her transition from her latent to a patent state. The phenomenon described is that of creation, for which the moving impulse—*Vahatu* derivatively means impulse—comes from God. Assembling of the universe (*Sameti*) is its integration. Yama is that soul which exercises self-restraint,‡ as distinguished from Vivasvan, in whom the desire to manifest itself, *Pravritti*, is strong. To the former Nature is mother, to the latter wife. Translated literally *mata* (r. *ma*) is one who helps (the soul) in self-fulfilment, and *Jaya*, one through whom one reproduces one's self. By the self-controlled soul Nature has done her duty. Like a wise mother she no more interferes in its affairs. For one who is yet possessed with desire, Nature is at once the cause and means of repeated births. As a new bride she keeps him bound. At the stage of creation the latent phase of Nature vanishes. From mortals *prakriti*, chaos is concealed. In her new state, *viz.* when she is patent, Nature wears forms, agreeable forms. The word used is *savarna*. It fits in beautifully with the metaphor of marriage.

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* त्वष्टा दुहित्रे वहतुं कृणोतीतीदं विश्वं भवनं समेति । यमस्य माता पर्यूह्यमाना महोजाया विवस्वतो ननाश । R. V. X. 17.1.
अपागूहन्नमृतां मर्त्येभ्यः कृत्वी सवर्णामददुर्विवस्वते ।
उताश्विनावाभरद्यत्तदासीदजहादुद्वा मिथुना सरण्यूः । X. 17. 2.

† दुहिता दुर्हिता दूरे हिता । Nirukta. 3. 4.

‡ यमः उपरतः परीक्षकः । Dayanand's Com. on Y. V. 12, 16.

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The bride is of the same *varna* as the bridegroom. The Sankhya theory of *Prakriti's Purushartha* i.e. the conformability of the process of material evolution to the necessities of the souls is adverted to in the Veda in its usual poetic style. Of nature thus wedded are born Ashwins, which Shatapatha Brahmana 4. 1. 5.16 renders as Ether and Earth,* which between them cover all stages, from the subtlest to the grossest, of the evolution of matter. The pair which nature gives up is Twashta, her father, and Yama her intelligent son. With them she has nothing to do as wife.

In the above verses poetry and philosophy are combined. Somehow a myth has been fathered on them, of which the earliest record is kept in the Nirukta of Yaska. Alternately with his own interpretation he gives that of the mythologists, according to whom "Saranyu, the daughter of Twashta bore to Aditya Yama and Yami as twins. She giving her place to another of the same form, and assuming the shape of a mare fled away. Aditya, too, took the shape of a horse, went after her, and co-habited her. Of her were Ashvins born and of the other woman, of her form, was born Manu."† The reader will see that in the verses there is no mention of Yami. Yama alone is the son of Saranyu, 'moving nature.' The equine form too is a later invention. To Yaska himself 'the mother of Yama' signifies night‡ for which we substitute its larger, cosmological counterpart, *viz.*, chaos before creation. Whatever meaning the reader may assign to the verses, they do not support the myth built on them as the basis of the story. Yama and

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* इमे ह वै द्यावापृथिवी प्रत्यक्षमश्विनाविमे हीदꣳ सर्वमाश्नुवाताम्। Sh. B. 4. 1. 5. 16.

† तत्रेतिहासमाचक्षते—त्वाष्ट्रो सरण्यूर्विवस्वत आदित्याद्यमौ मिथुनौ जनयाञ्चकार, सा सवर्णामन्यां प्रतिनिधायाश्वरूपं कृत्वा प्रदुद्राव, सविवस्वानादित्य आश्वमेवरूपं कृत्वा तामनुसृत्य सम्बभूव, ततोऽश्विनौ जज्ञाते सवर्णायां मनुः। Nirukta 12. 10.

‡ यमस्य माता..... रात्रिः। Nirukta 12. 11.

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Yami cannot, on their authority, be considered to be twins or even brother and sister.

Before tapping further extraneous resources let us now examine the evidence which the hymn we are considering is supposed to contain in favour of this assumption, *viz.* that Yama and Yami are brother and sister, and as such even twins. In verse 5. Yami is made to assert :—

> The divine omniform genitor Twashta, the progenitor made us two husband and wife, even in the womb.*
> R. V. X. 10. 5, (Wilson's Translation.)

'In the womb' means 'before birth.' The verse only implies that the marital relation, on which Yami was insisting, had, according to her, been ordained by God before they were born, as He had intended them to be spouses by giving them similar attributes, and that therefore that relation could not now be gainsaid. 'In the womb' does not mean 'in the same womb,' not at all 'simultaneously in the same womb.' How commentators have, one after another, stumbled against this verse and read into it a meaning with which they were already obsessed, though in the text there was not the least inkling of it, is an amusing coincidence in the history of Vedic interpretation. No other word in the whole hymn can be made to lend colour to the assumption that the characters of the dialogue are twins. Any married couple may express the sentiment conveyed in this verse without at all implying that they are blood relations. That Yama and Yami are brother and sister, though not twins, is inferred from several other expressions in the hymn, which we shall presently take up in the order in which we come across them in the dialogue.

1. In the first verse Yami calls Yama her *sakhā*, which Sayana in his commentary on the Rigveda interprets as 'com-

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* गर्भे नु नौ जनिता दम्पती कर्देवस्त्वष्टा सविता विश्वरूपः।
ऋ. १०. १०. ५.

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panion since their conception in the womb.'* The meaning of the word *Sakha* is only 'companion' ; what is added is simply Sayana's fancy which may without damaging the literal meaning of the text be omitted. In his commentary on the Atharva Veda, in which too this hymn *viz* R.V. X.10. occurs as a part of a larger hymn *viz.* XVIII. 1,, he interprets the same word alternately with the above rendering as implying 'one with a similar repute, *viz* that he is the son of the same father Vivasvan.'† Here the explanation given of the similarity is Sayana's own ; it is nowhere implied in the text. *Sakha* means simply 'one known for similar qualities.'

What is to be noted specially in this verse is that Yami, while she calls Yama her *Sakha*, longs also for his *Sakhya*. And *Sakhya* according to Sayana means 'friendship which here is the union of a male and a female.'‡ When the terms *Sakha* and *Sakhya* occur in the same context, they cannot be made to bear different significances. All commentators agree that what is sought after by Yami is the marital relation. The word *Sakha* then would mean 'one who is connected in matrimony *i. e.* is husband.' In the Saptapadi, which forms an essential part of the marriage ceremony among Aryans, the seventh step is taken for *Sakhya*.§ The married couple are comrades. They should have a similar repute, *i. e.* should possess the same sort of qualities, otherwise the union would be unhappy.‖ Thus the word *Sakha*, however it may be derived, would more aptly signify a spouse than a twin or even a brother. The relation between the

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* गर्भवासादारभ्य सखिभूतम् ।
Sayana's Commentary on R. V. X. 10. 1.

† सखायं समानख्यानं यमम् । विवस्वत्पुत्र लक्षणा ख्यातिः ।
Sayana's Com. on Atharva Veda. XVIII. 1. 1.

‡ सख्याय स्त्री पुरुष संपर्क जनित मित्रत्वाय । Sayana's Com.

§ सखे सप्तपदी भव । विवाह विधि in the Grihya Sutras

‖ सवर्णाग्रे द्विजातीनां प्रशस्ता दारकर्मणि । Manu. 3. 12.

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King and the Earth, too, which according to the Shatapatha Brahmana exists between Yama and Yami, is recognised in Sanskrit literature as one between a married couple, not as that between brother and sister. This may, to some, seem a far-fetched conclusion. Its significance, however, when other more direct evidence supports it, cannot be controverted. In Sanskrit the King is *Prithivi-pati*, never *Prithivi-bhrata*

(2) In verse 2. Yama admits that he is Yami's *Sakha* Only he does not like that 'one united to him by affinity in characteristics and aims' *Salakshma* should now disclose 'divergence in tendencies, *(Vishurupa)* ! Sayana translates 'Salakshma' as 'one endowed with the same characteristic, *viz*, that of being born of the same womb'* and 'Vishurupa' as 'of a different form because she is a sister.'† Wilson compresses this exposition so as to stick simply to Sayana's unwarranted explanation of 'the similarity of chracteristics, which similarity alone, without that spurious explanation, the text signifies. His translation is :—'Although of one origin, she is of a different form" Griffith too follows the same line. He renders the sentence as 'her who is near in kindred as a stranger.' Neither of the two terms we are discussing can convey even the remotest implication of consanguinity. The objection of Yama is based on Yami's imploring what Yama's inner mind does not now allow. He has been her *Sakha*, but now will be bound no more by the obligations of that *Sakhya*. He has another *Lakshma* aim, which Yami as his *Salakshma* should further. It is highly repugnant to him that she should thwart his path. Yama appears to have taken some new resolve which does not allow him to share his wife's bed. Swami Dayananda in his commentary on Yaju VII. 47 renders Yama as "one who has lost his attachment to household indulgences and is engaged in the practice of rules of self-control and self-discipline."‡ The

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*सलक्ष्मा समान योनित्व लक्षणा। Sayana's Com. on R. V. X. 10. 2.

†भगिनीत्वात् विषमरूपा। Sayana's Com. on R. V. X. 10. 2.

‡गृहाश्रमजन्य विषय सेवनादुपरताय यम नियमादि युक्ताय।
Dayananda's Com. on Y. V. VII. 47.

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exigetics of the Swami is the same as given by the author of the Shatapatha, whose, of extant commentaries on the Yajurveda, is the first and therefore chronologically the nearest to the age of the original *mantras*. Later Shastras too allow a householder, when he feels the impulse of renunciation strong in him, to cut all ties of home and become Sanyasi,* provided he makes satisfactory arrangements for the maintenance of his family. If Yama be such a person, the uneasiness of his wife over the absence of progeny, to which she reverts again and again in her pathetic appeals† and which prompts her to beg for a restoration of the sexual tie (*Sakhya*),‡ a tie which she finds abruptly breaking with her former *Sakha*, becomes at once intelligible. She does not share the humanitarian resolve of her husband and is therefore *Vishurupa*. She thinks her husband by neglecting to perform his connubial duties by which alone he could continue the line of his ancestors, is courting death, for those alone who remain in the household begetting progeny, become by such conduct immortal.§ In vain does he argue that the heroes of God are the great sons of the human family—they it is who have a broad outlook; they save the whole humanity from perdition.‖ To Yami it is inexplicable, why when the Sun and the Earth, which were in the course of the marriage ceremony held out as instances of the constancy of married couples, never sever their relationship, her bond with Yama should be so suddenly cut off.¶ The advice of

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*यदहरेव विरजेत्तदहरेव प्रव्रजेद् वनाद्वा गृहाद्वाब्रह्मचर्यादेव वा पप्रव्रजेत्। जाबाल ४।

† पितुर्नपातमाददीत। R. V. 10. 1.
जन्युः पतिस्तन्वमाविविश्याः। Ibid X. 10. 3.
उशन्ति घाते अमृतासः। Ibid X. 10 3.

‡ यमीर्यस्य बिभ्रियादजामि, Ibid X. 10. 9.

§ उशन्ति घाते अमृतास ऐतदेकस्यचित्त्यजसं मर्त्यस्य। Ibid X.10.3.

‖ महस्पुत्रासो असुरस्य वीरा दिवो धर्तार उर्विया परिख्यन्। Ibid X. 10. 3.

¶ दिवा पृथिव्या मिथुना सबन्धू यमीर्यमस्य बिभ्रियादजामि। Ibid X. 10. 9.

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Yama to his wife to have recourse to another man for progeny* would in that case be is consonance with the injunctions of Shastras, for when the husband becomes a Sanyasi, the wife, if she cannot do without offspring, is allowed to resort to Niyoga.† A thorough examination of all the verses of the hymn alone will show if this hypothysis can hold good. Let us, therefore, proceed with the texts which according to Sayana and later commentators who base their exposition on his, make out Yami to be the sister of Yama.

(3) In verse 4. Yama says :—"She is our common parent hence our near affinity." (Wilson's Translation). The word for parent here is *nabhih*, literally navel. Sayana translates it as 'the cause of birth, *i. e.* parents.'‡ Who are these parents ? 'Gandharva in the firmament and (his) wife that is in the firmament.' Sayana takes Gandharva to mean the Sun and his wife to be no other than Saranyu.§ Behind the mind of Sayana is working the tradition recorded in Vrihaddevata, *viz.* that Yama and Yami are twins born of Saranyu to the Sun. What was there in the insistent imploration of Yami contained in the last verse to require this reference to their common parentage on the part of Yama ? If we follow Sayana, the literal meaning would be that Sun is in the firmament, and so is wife. Where is the word to imply that the wife is his ? *Yosha* is an independent word, and the word *Gandharva* used in juxtaposition to it would more aptly mean a husband. In A.V. 14. 2. 4. *Gandharva* is the second appelation of a husband, where in accordance with the four duties assigned to him, he bears four names, *viz.* *Soma Gandharva.*

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* अन्यमिच्छस्व सुभगे पतिमत् । Ibid X. 10. 10.

† नष्टे मृते प्रव्रजिते क्लीवेच पतिते पतौ। पञ्चस्वापत्सु नारीणां पतिरन्यो विधीयते । पराशरी ६. ३०.

‡ उत्पत्तिस्थानं माता पितरावित्यर्थः । Sayana's Com. on R.V.

§ अप्सु अन्तरिक्ष नामैतत् अन्तरिक्षे स्थितः गन्धर्वः गवांरश्मीनां..... धारयिता आदित्यः अप्या अन्तरिक्षस्था सा प्रसिद्धा योषा मादित्यस्य भार्या सरण्यूश्च । Ibid.

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*Agni, and Manushyajah.** Solicited for marital relation as husband in the last verse, Yama naturally answers:—'The husband fulfills himself in Yajna, so does wife. That is the navel (axle round which we revolve). That is our procreation.' *Apah* which Sayana takes to denote firmament and thereby gives the verse a mythological air, we render as *yajna* according to Shatapatha Brahmana 3.1. 4. 15.† According to the Aryan conception marriage has for its object Yajna, *i. e.* activity which will benefit the whole world. To that end is progeny procreated. It is a duty, with which may alternate only Sanyasa, *i. e.* renunciation of hearth and home for selfless service of the world. *Nabhih* appears to us to be used here in the sense in which it occurs in Atharva Veda III. 30. 6, where fire, symbolical of Yajna, is called Nabhih, *i. e.* navel round which the married couple are exhorted to revolve as spokes of a wheel revolve round the axle.‡ *Jami* is translated by some as fraternal relation. The root-meaning of the word is procreation. Those who assign to it the former meaning derive it also from the same root. We do not deny that in literature a sister is also called *Jamih* but the more popular meaning is wife or woman, as we shall show when discussing verse 9 below. Here the word is an Abstract Noun and stands for the relation of *Jamih*.

P. Budha Deva Vidyalankar suggests, that the word Gandharva as used here may be taken to mean God,§ and Yosha nature. Then the iterpretation assigned to the verse by Sayana might, with these reservations, hold good. Only, it will be thereby divested of its mythological setting for which there is no foundation in the text. The parentage

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* सोमस्यजाया प्रथमं गन्धर्वस्तेऽपरःपतिः । तृतीयो अग्निष्टे पतिस्तुरीयस्ते मनुष्यजाः । अथर्व १४. २. ४.

† आपोहि यज्ञः ।श. ३. १. ४. १५.

‡ सम्यचो अग्निं सपर्यतारा नाभिमिवाभितः । A. V. III. 30. 6.

§ So in A. V. II. 1. 1. दिव्यो गन्धर्वो भुवनस्य यस्पतिरेक एव नमस्यो विक्ष्वीड्यः ।

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adverted to would be that of the Heavenly Father and Mother. A husband taking the orders of Sanyasa may in that case look upon his wife as sister, as progeny of the same Heavenly Parents. Yama means to hint that the tie between him and Yami would henceforward be fraternal instead of matrimonial. This interpretation, thinks the Pandit, will facilitate the exposition of Verses 11, 12. The suggestion is valuable and will appeal to many. We wait for some historic testimony of the actual practice of a husband looking upon his wife as sister after assumption by him of the functions of Sanyasa.

(3). In verse 9 Yami prays that "the Sun may by the instance of day and night give him (Yama) a lesson" by which she probably means that he may be united to her as are day and night to each other. " The Sun and the Earth are a correlated couple, and they are united. Let Yami be unrelated as sister (to become wife) to Yama."* We follow in the last sentence, with a little alteration, the translation, of Sayana given in his commentary on the Atharva Veda. He has wrongly made *Jamih* of *Jami*, thus changing the gender of the word. We have restored the original word in the text and adapted the translation thereto. *Vivriyat* in the Atharva Veda where in the Rig Veda there is *Bibhriyat* makes no material difference. Sayana's translation in the Rig Veda is not clear. Wilson renders the line as :— "Yami will adhere to the non-affinity of Yama." The word on which the hypothesis of the fraternal relation between Yama and Yami is based is *jamih*. It is understood to mean sister. That the matrimonial relation is unsisterly is thought to be pointed out by this verse. The word *jamih*, in reality, admits of a variety of meanings. It is more generally used to denote wife or woman.† In verse 4

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* यमस्याजामिः अबन्धुः स्वसृ रूपबन्धुत्वरहिता सती..... ।
Sayana's commentary on A. V.

† जामयो यानि गेहानि शपन्त्यप्रतिपूजिताः । तानि कृत्याहतानीव विनश्यन्ति समन्ततः । मनु ३. ४८.
जामिः स्वसृ कुलस्त्रियोः ।कुल्लूक

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above, this word has been used in the neuter gender, as it is used here, and there the meaning is simply *relation*. Griffith translates it as 'kinship.' With Sayana the literal meaning is *bandhutva*, which while interpreting *Sabandhu* in this very verse he renders as *bandhan, i. e.*, relation* 'As sister' is his own elucidation of the relation. The word *jami* in verse 4. is qualified by the word *paramam, i. e.* greatest. Yama points out to Yami that the relation he refers to *viz.*, that of constancy in *Yajna*, is the greatest. Till that time Yami had insisted only on the marital relation, which according to her involved the obligation to beget progeny. Yama could decline her offer by pointing to some greater obligation under the same relationship, *viz.*, that of husband and wife, not under another, *viz.*, that of brother and sister. *Jami* therefore, as used in verse 4. means matrimonial relation. The same is its significance here. The sentence with which the verse concludes appears to us to be interrogative and to convey a taunt. During the marriage ceremony the bridegroom assures the bride that they are to each other as the sun and the earth.† Yami appears to remind Yama of that assurance and thus to affiam that they, too, once united are united once for all. Should Yami alone suffer a breakage of the matrimonial tie ? Is she to remain no more wife to Yama ? This rendering would give pointedness to the reasoning of Yami and make the dialogue natural. The simple affirmation implied in the other rendering is forced and prosaic.

(4). Yama answers to the above remonstrance in the following verse. According to Sayana's rendering in his commentary on the Rig Veda it means :—"There will come ages when sisters will make others than brothers their husbands. Yami should therefore seek some one other than Yama to be her

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* सबन्धू समान बन्धने.....एकमनस्के ।

† द्यौरहं पृथिवी त्वं तावेव विवहावहै सह रेतो दधावहै ।
Grihya Sutra,

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husband.....* The logic implied in this translation is intelligible. If incest was to be disallowed in future, why was Yami asked to avoid coitus with Yama in that age? The translation given in Sayana's commentary on the Atharva Veda is just the opposite of the above. It reads :—"There will come ages when sisters will contract an unsisterly relation *i. e.*, the relation of wife. Yami should therefore seek some one else....."† Sayana here apparently means that in the time of Yama incest was prohibited not simply in theory, but in practice also the people conformed to that rule. The hankering of Yami was execrable, which it would not be in some future degenerate age. Yaska appears to bear out Sayana though he forbears to translate the word *jami* in his rendering of this verse.‡ Elsewhere, however, he takes the word to mean sister.§ In the wording of the verse there is no implication of futurity. The word *uttara* means 'subsequent.' To us the meaning of the verse appears to be :—"There do come times subsequently (to wedlock) when wives cease to have intercourse with their husbands. Seek therefore another mate than me." In the Smritis under certain circumstances when the husband leaves the wife without progeny Niyoga is allowed.‖ The wife in such a state seeks progeny from some one else than her husband. This temporary relationship is regulated by rules. There was a provision of this kind in the

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* यत्र येषु कालेषु जामयो भगिन्यः अजामि अभ्रातरं पतिं कृण्वन् करिष्यन्ति ता तानि उत्तराणि युगानि आगच्छान् आगमिष्यन्ति यस्मादेवं तस्मात्... . ...अन्यं पतिं इच्छस्व । Sayana's Com. on R. V.

† यत्र येषु आगामिषु दिनेषु जामयः बन्धवः स्वसृभूताः अबन्धुत्वं भार्यात्वं कृण्वन् कुर्युः । Sayana's Com. on A. V.

‡ यत्र जामयः करिष्यन्ति अजामि कर्माणि । निरुक्त ४. २०.

§ जामये भगिन्यै । निरुक्त ३. ७.

‖ देवराद्वा सपिण्डाद्वा स्त्रिया सम्यङ्नियुक्तया । प्रजेप्सिताधिगन्तव्या सन्तानस्य परिक्षये । मनु ९, ५९.

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Old Testament.* Abu Hanifa under some similar instinct declares an offspring born during long separation between a husband and a wife to be the legitimate progeny of the absentee husband.† The tie between the husband and the wife is not in such a case sundered. Only for the purpose of procreation the new mate shares her bed. The original spouses are simply *ajamis*, literally, they for the time being do not procreate. The answer so construed is quite a natural one. The rendering makes no change in either the tense of the verb or the literal sense of the text. In the logical chain there is no gap for imagination to supply, as in the case of Sayana's rendering—and other commentators simply follow Sayana—there is.

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* Deuternomy XXV. 5—10.

5. If brethren dwell together and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger ; her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her.

6. And it shall be, *that* the first that she beareth shall succeed in the name of his brother *which is* dead that his name may not be put out of Israel.

7. And if the man like not to take his brorher's wife, then let his brother's wife go up, to the gate unto the elders, and say 'My husbands' brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband's brother.

8. Then the elders of his city shall call him, and speak unto him, and *if* he stand *to it*, and say I like not to take her;

9. Then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face and shall answer and say, So shall it be done unto that man that will not build up his brother's house.

10. And his name shall be called in Israel, The house of him that hath his shoe loosed.

† Hidaya. Tafsir Kabir Vol. III p. 183.

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(5) The strongest point which seems to have determined the opinion of traditional commentators beginning from the author of Vrihaddevata, which point probably gave rise to the whole myth of the fraternity of Yama and Yami, is the use of the words *bharata* and *swasa* in verses 11. 12 with reference to Yama and Yami respectively. The apparent meanings of these words are 'brother' and 'sister.' In this sense they are used in classical and modern Sanskrit. The Vedic usage of words, however, is sometimes found to differ totally from the significance they bear in later Sanskrit. We shall look for these words elsewhere in the Vedas, and find out what meanings they bear in the context in those places. In R. V. I. 92. 11. Sayana takes the word *swasa* to mean night, which is so called as it *moves* of *itself*.* Moving of one's self, then, is according to Sayana, the root-meaning *of swasa*. In R. V. VI. 55. 4. the sun is called the *jara* of *swasa*.† Sayana translates it as :—Pusha (the sun) is the lover of the Dawn.§ In R. V. I. 92. 11 Sayana makes Dawn the wife of the Sun.§ In R. V. I. 71. 1 *Swasarah* (the plural of *swasa*) is in apposition either with *janayah* (wives) who, longing ones, seek a longing husband or with *gavah* (rays) which meet.....the Dawn.‖ From these quotations it is clear at least that the word *swasa* is in the Veda not confined to its present popular meaning, *viz.* that of sister. Used in its derivative sense it may qualify other substantives. There is nothing repugnant to its Vedic use in its standing for a wife

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* स्वयमेव सरन्तीं निशाम्। Sayana's Commentry on R. V. I. 92. 11.

† स्वसुर्योजार उच्यते। R. V. VI. 55. 4.

‡ यः पूषा स्वसुरुषसो जारः उपपतिरुच्यते॥ Sayana's Com. on R. V. VI. 55. 4.

§ जारस्य....सूर्यस्य योषां जाया उषा॥ Sayana on R. V. 1. 92.

‖ उपजिघ्रन्नुशन्तं पतिं न नित्यं जनयः सनीळाः।
स्वसारः श्यावीमरुषीमजुष्रञ्चित्रमुच्छन्ती मुषसं न गावः॥
R. V. I. 71. 1.

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also. Thus if Yami be the wife of Yama and call herself *swasa, i. e.*, one who moves (for the marital relation) of herself: she does not offend against Vedic usage. Modern eugenics recognises that the initiative in sexual intercourse, in order to be fruitful, should be taken by the wife. Smritis regard it a sin on the part of the husband not to accede to the request of his wife when the proper time for sexual union has arrived. In the text the word *swasa* stands alone without any genitive preceding it so as to make it signify the relation to the *swasa* of Yama. Yami calls herself *swasa*, not his *swasa*. The word therefore indicates Yami's attitude, instead of relation, with regard to Yama. The initiative comes from her, and thus she is *swasa*. The word 'bhrata' is derived from the root *bhri*, meaning "to support." *Bhrata* was originally one who supported.* In his commentary on Atharva Veda XVIII.1.19 Sayana renders it alternately with other meanings as 'supporter.'† Yaska's derivation of the word is the same,‡ though his translation of the term is 'one supported.' Sayana in his commentary on Rig Veda III.53.5 gives as the synonym of bhrata, *poshakah* supporter.§ Now this duty devolves on the husband. Hence the appelation of the wife *bharya*, one to be supported, In A. V. XIV.1.52 the husband promises to regard his wife as one to be supported by him.‖ In one of the manuscripts of Sayana's commentary on the Atharva Veda, used by S. P. Pandit in his edition of that Commentary, Yama, instead of being styled *bhrata*, the brother, as in other manuscripts, is styled *bharta*, the husband of Yami.¶ The alternate

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* भ्रातृ..... originally meaning supporter. Monier William's Dictionary.

† भ्राता भरणकर्ता वा। Sayana's Com. on A. V. VIII. 1. 19.

‡ भरतेः.....भर्तव्यो भवतीति वा । Nirukta 4. 29.

§ भ्राता पोषकः। Sayana's Com. on R. V. III. 53. 5.

‖ ममेयमस्तु पोष्या। A. V. XIV. 1. 52.

¶ तत्र यमी मिथुनार्थं स्वभ्रातरं (S स्वभर्तारं) यमं बहुप्रकारं प्रार्थितवती। Sayana's Commentary on the A. V. edited by S. P. Pandit.

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reading is evidently a slip of the writer's pen, for the rest of the commentary proceeds on the mythological assumption that Yama and Yami are twins. The slip, however, is an amusing one; it reveals the subliminal mentality of the writer, a result probably of his study of the whole hymn. The plea of Yami is that by Yama renouncing his connubial relation with her she will be left without any one to look after her. If the objection of Yama were on the ground of fraternity, there was nothing to prevent him from assuming the duty of guardian which should naturally have devolved on him. He was, it appears, adopting some mode of life, which would take him away from Yami, and make him otherwise, too, incapable of minding her affairs. In such a case it would be a sin to approach one's wife even when she herself desired coitus with a view to have progeny. For to a Sanyasi sexual relation is forbidden. This explanation fits in with the rest of the hymn.

In case we accept P. Budhadeva's explanation of verse 4 given above that the common parentage of Yama and Yami is simply their being the progeny of the Father in heaven, the words *bhrata* and *swasa*, even in their modern connotation, *viz.* that of brother and sister, will then denote a secondary relation *viz.* that of common humanity. Yami will be the sister of Yama, not because their parents on earth are the same, but because he being a Sanyasi looks upon her as a child of his Heavenly Father. The meaning of the verse then would be "What is this turning a brother, when supportlessness ensues?" The assumption however that the fraternity is a result only of a widening of the outlook of a husband when he becomes a Sanyasi, requires, as we have said, stronger testimony from the historical record of Arya notions and customs.

We have thus examined all the passages in the hymn we are considering on which commentators base their assumption that Yama and Yami are brother and sister. The myth recorded in the Vrihaddevata has no foundation either in the Vedas or the Brahmanas. Most of the terms, from the use of which in the hymn Sayana infers that Yama and Yami are born

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of the same parents, such as Sakha, Salakshma Nabhih, Jami, would be more aptly employed in addressing a spouse. The words *bhrata* and *swasa* have been shown by quotations from the Veda itself to bear also another significance than that of brother and sister. That significance is the primary one and would, if accepted, be perfectly in consonance with the spirit of the hymn. We thus see that the dialogue would be more naturally interpreted if to Yama and Yami be assigned the tie of marriage instead of that of fraternity. We shall now adduce positive evidence to show that the wording of the Veda favours the assumption of the connubial relation.

(1) In verse 3. Yami soliciting coitus addresses Yama expressly as husband who should, says she, be desirous of begetting progeny.*

(2) In verse 5 she asserts that they had been made husband and wife in the womb.† The explanation offered by the traditional commentators has been discussed above. We have shown conclusively that the traditional interpretation is fanciful and far-fetched, The meaning we take is the most obvious one. Yami means that the matrimonial relation between them was designed by God and cannot therefore be abruptly cut short by Yama.

(3) The instance of the Sun and the Earth (Dyavaprithvi), the relation between which is permanent, and whose model Yami urges on Yama in verse 9, has been noticed already. The couples referred to by the husband during the marriage ceremony as examples of constancy of love are a fit subject for the wife to dwell insistently on when remonstrating against his resolve to renounce hearth and home. She has already hinted at this relation in verse 5 where she said that the Divine Progenitor knows them as the Sun and the Earth.‡

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* जन्युः पतिस्तन्वमा विविश्याः । R. V. X. 10. 3.

† गर्भेनु नौ जनिता दम्पती कः । Ibid X. 10. 5.

‡ वेदनावस्य पृथिवी उत द्यौः । R. V. X. X. 5.

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(4) In verse 7. Yami expresses her impatience under sexual impulse. She desires to 'offer her person, as a wife does to her husband.' The two will exercise themselves, says she, as do the wheels of a carriage.* This is another analogy which among Aryans has always been used with reference to connubial life. The house-hold duties are likened to a car, which the husband and the wife daily drive on as wheels. The fraternal relation has never been so compared.

(5) The whole tone of the hymn is such as to convey a deep odour of the matrimonial relation. If Yami were bent on incest, she would not have introduced the subject, as she does in the hymn, without any reserve. She solicits of her *Sakha Sakhya* and exhorts him to raise a heir to his father, so that the line may not perish with him. A sister, once her illegal passion was thwarted, could not have ventured to insist further on the same request. She speaks with a liberty which one entitled to that intercourse could alone have claimed. Yama is not so much as ruffled. Till we reach the words *Bhrata* and *swasa*, which according to modern usage we render as brother and sister, but whose significance in the Veda, as we have shown above, in no way precludes their use to signify husband and wife, we have not the least inkling that the utterers of the verses are brother and sister. One not obsessed with the modern denotation of these words would naturally infer that the characters between whom such confidential talk is so unreservedly carried on can be no other than wife and husband. Even one so obsessed has not a shred of evidence to support his fancy in verses other than only those two, *viz.* 11, 12, in which these words occur. For understanding the Veda we have to move in the Vedic atmosphere. To Vedic words we should assign meanings which Veda itself assigns to them. That, we hope, has been our method in interpreting *bhrata* and *swasa*, which we render respectively as 'supporter' and 'she who takes the initiative.'

* जायेव तत्ये तन्वं रिरिच्यां विचिद् वृहेव रथ्येव चक्रा ।
R. V. X. 10. 7.

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Let us now see whether the very names Yama and Yami bear us out or they stand in the way of our exposition. To Roth it appears that the names themselves signify twins. So they do, but nowhere do orthodox commentators who, too, interpret the hymn similarly, take their stand on this significance of the names. From Brahmanas downwards the root-meaning of the words 'Yama' and 'Yami' has been recognised to be 'one who controls.' Says the Shatapatha (7. 1. 2. 10.) 'By these two, *viz.* Agni (Yama) and Prithvi (Yami) is all controlled.* In R. V. I. 66. 4. Yama is declared to be "of maids"† their, lover of women, their husband. Sayana renders Yama here as Agni, which by the ritual performed by its aid, ends the maidenhood of maids.‡ In Swami Dayanand's Commentary on R, V. VI. 59. 2. *Yamau* in the dual number is translated as controllers, and in the Hindi version, the word is further explained as denoting the couple who control the household affairs.§. According to Sanskrit usage of both Vedic and later times Yamau in the dual number may stand for Yama and Yami, so that if the meaning of Yama be husband which, as we have established, is its Vedic significance, the meaning of Yami would be wife. The dialogue we are discussing, would then be the utterance of a married couple, which, as we have shown, appears to be its most obvious import. The appropriateness of this special appelation of a husband in the hymn would be apparent, if the meaning of *Yama* given in Swami Dayananda's commentary on Y..V. 7·47. to which we have already referred, *viz*

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* अभ्यां हीदꣳ सर्वꣳ यतम् । श. ७ २. १. १०.

† यमो ह जातो यमो जनित्वं जारः कनीनां पतिर्जनीनाम् ।
R. V. I. 66. 4.

‡ कनीनां कन्यानां जारो जरयिता विवाह समये अग्नौ लाजादिहोमे सति तासां कन्यात्वं निवर्तते अतो जरयिते व्युच्यते ।
Sayana 's Com. on R V. I. 66. 4.

§ (यमौ) नियन्ता अर्थात गृहस्थी चलाने वाले ।
Swami Dayananda's Com. on R. V. VI. 57. 2.

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one who feels aversion to the indulgences of married life and practises rules of continence and self-restraint,* be borne in mind. According to Panini the name Yami may be given to the wife of Yama, a person qualified as above, even if she may not herself evince the same bent.† Yami is to be called Yami because she is the wife of Yama, not necessarily because she is herself going to renounce household indulgences. In our hymn she shows no propensity towards renunciation or why should she be *Vishurupa*, of divergent tendencies?

Yama then is the husband of Yami. The dialogue in the hymn takes place when he is taking the orders of Sanyas, and Yami, as she has no offspring, asks him to remain with her.

The insistence in her appeal on the religious obligation on him to raise progeny is so cunningly intertwined with an insidious temptation to sexual pleasure that the hymn appears to a student of psychology, a fine poetic composition which reveals deep insight into the intricate workings of the normally constituted human mind. The composure of Yama is quite in keeping with his new humanitarian resolve. Were the request made to him for incest, he should naturally have been ruffled, That his wife has not risen to his high level pains him a little and he does administer a mild rebuke,‡ but he is conscious that the desire she is feeling is only human. He therefore points the way to Niyoga, the alternative for absolute continence, permitted by the Shastras. The ease with which he asks his quondom wife to resort to another husband shows that he has risen above both sexual attachment and jealousy.

Before beginning our exposition of the hymn, we shall consider in brief a few more hypotheses suggested by scholars as regards the identity of Yama and Yami.

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* गृहाश्रमजन्य विषय सेवनादुपरताय यमनियमादि युक्ताय ।
Swami Dayananda's Com. on Y. V. 7. 47.

† पुंयोगादाख्यायाम् । Ashtadhyayi 4. 1. 48.

‡ न ते सखा सख्यं वष्ट्येतत्सलक्ष्मा यद्विषुरूपा भवाति । R. V. X 10.2.

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Professor Macdonell in his Vedic Mythology (p. 173) refers to them as 'the primeval twins that produced the human race.' Max Muller has already refuted this suggestion in his Science of Language Vol. II. (p. 642) where he writes:—'It must be observed that there is not a single word in the Rig Veda pointing to Yama and Yami as the first couple of mortals.' If the supposition of Professor Macdonell were correct, the human race could not have proceeded beyond the first pair, as in the hymn which we are considering Yama refuses to beget children. Macdonell (p. 173) considers this hymn to be an 'attempt to clear Yama of the guilt of incest .. ..' The attempt to him 'shows that the belief in that incest already existed.' This whole statement is unwarranted; the Professor adduces no evidence in support of it. At another page (126) of the same book the learned Professor has :—"Yami further speaks of Yama as the 'only mortal!' The Professor bases this conception of his on a passage in verse 3. of our hymn, which, according to Wilson means :—'Which is forbidden to every mortal.'* We translate it as :—'(This marital relation which Yami solicits is) to be avoided only by him who means to perish (i. e. will end the line of his pedigree with himself).' We shall discuss the various renderings of this piece in our exposition. The difference between our rendering and the Professor's is that between 'only one who will (means to) die' and 'the only mortal.' The reader will see that both are verbal translations, but in the import they convey of the verse there is a world of difference. The Professor in his interpretation makes an assumption for which there is no basis in literature. The passage, too as rendered by him becomes devoid of all sense, while our exposition fits it in with the context and makes the hymn an interesting reading.

By some Yama and Yami have been considered to represent day and night. Professor Max Muller stands at the head of this School. In his Science of Language (Vol.II p. 630)

* एकस्य चिच्चयजसं मर्त्यस्य । R. V. X. 10. 3.

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the learned savant says :—There is a curious dialogue between her (Yami) and her brother, where she (the night) implores her brother (the day) to make her his wife, and where he declines the offer.' The dialogue appears to us to be too realistic to admit of such metaphorical interpretation. The imploration of Yami is carried through the whole hymn and is characterised with an earnestness which can be found only in actual longing. The art of the Poet would seem to be lavished in vain if the utterer of such a passionate appeal were an inanimate being personified. There would beno poetry in 'we find in thee no heart or head'* if addressed to the day instead of to a real beloved with human mentality. Personification in poetry has to be kept within limits to be effective ; it will destroy the art of the Vedic Poet to construe the pathetic dialogue between Yama and Yami as an imaginary discourse between the phenomenal offsprings of the Sun. This, in our opinion, is too great a concession to mythology, which arose, as we have shown, without basis, but to which some of the modern interpreters are bent on giving a reasonable setting in imaginary personification of natural phenomena. The setting, alas! is too reasonable for the myth. It makes the poem a dead piece instead of the living human repartee of which the hymn, in its natural wording presents a vivid life-like picture. To the psychologist, as we have said, the poem, as it stands, in its naiveness, affords a profound humanistic study.

We may not notice at length the mythological fancy of Sayana evidenced in his identifying the hero of this hymn with the famous Deity of Death, who, too, is in the Hindu pantheon named Yama. In his explanation of verse 6. he characterises Yama 'as punishing and favouring beings human and other by sending them to hell and heaven respectively.'† This explanation is quite uncalled for. The word *Ahanah* which has been

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* न ते मनो हृदयं चाविदाम। R. V. X. 10. 13.

† आहनः आहन्ता मर्माद्या हिंसितः..... मनुष्यादि प्राणिनां नरकपातेन स्वर्ग प्रापणेन निग्रहानुग्रहयोः कर्तः। Sayana's Com. on R. V. X. 10. 6.

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Sayana's stumbling block in verse 6. occurs again in verse 8, where Sayana takes it as qualifying Yami† who, even to him, does not personate death. Here too it may be similarly explained without implying the idea of death. The function of Yama to the mind of Yami is procreation, not destruction. In the whole hymn there is not the least evidence of Yama representing death. To Yami he is life, though he may not himself consent to personate that function, in the way Yami envisages it.

After this lengthy dissertation we do not think there is any necessity of our repeating what our conclusion as regards the relation between Yama and Yami is. The reader may now proceed with the exposition of the hymn and in the light of the text read our observations regarding Yama and Yami again. Any obscurity that may have remained after his first perusal of this lengthy introduction will then be cleared.

We are with modern scholars in assigning alternate verses to each of the interlocutors. This division is natural and is supported by the tone of the text. Katyayana in his Sarvanukramani puts verses 1, 3, 5—7, 11, 13 in the mouth of Yami and the rest in the mouth of Yama.† He calls Yama and Yami *Vaivasvata.*‡ In this he appears to follow the tradition of Vrihaddevata, for which, as we have shown, there is no foundation either in the Vedas or in the Brahmanas.

For our rendering of the Sukta we claim no finality. We shall amend it in the light of criticism received, and acknowledge our cordial gratitude to scholars who help us in solving the puzzle of the hoary hymn.

GURUDATTA BHAWAN,
LAHORE. } CHAMUPATI.

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* हे आहनः ममापहंत्रि असह्यभाषणेन दुःखयित्रि । Sayana's Com. on R. V.X. 10. 8.

† षष्ठ्ययुग्भिर्यमी मिथुनार्थं यमं प्रोवाच स तां नवमीयुग्भिरनिच्छन् प्रत्याचष्टे । Katyayana's Sarvanakramani.

‡ वैवस्वतयोर्यम यम्योः संवादः । Ibid.

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EXPOSITION.

YAMI.

ओचित् सखायं सख्या ववृत्यां तिरः पुरूचिदर्णवं जगन्वान्,
पितुर्नपातमाददीत वेधा अधिक्षमि प्रतरं दीध्यानः ॥ १ ॥

(My) consort as consort let me approach.* To cross the wide ocean (of moraliry)†, his father's line‡ may he continue, the wise one, in this life looking far (into the future)§.

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* Consort is the literal translation of *Sakha*. Wilson and Griffith render it as 'friend.' During marriage the husband says to his wife :—सखे सप्तपदी भव Take the seventh step to be 'consort.'

† Sayana takes the ocean to signify an island whither Yami asks Yama to resort, to conceal the incest to which, according to Sayana, she actuates him,

संभोगोचितान्तर्हित प्रदेश प्रदर्शन पूर्वकं तत्संभोगमाशास्ते.....
अत्र समुद्रशब्देन तन्मध्यवर्ती द्वीपो वा लक्षयितव्यः ।

Sayana's commentary on A. V. XVIII. 1. 1.

Griffith has:—So may the sage come through the air's wide ocean. Wilson ;—Having coming over the vast and great ocean.

The absurdity of these translations is apparent. Sayana and Wilson should not deny the existence of a ship in the possession of Yami, which she, according presumably to the practice of her time, could use to gratify her immoral passion. How cheap was navigation in those days !

In Indian laguages 'the ocean of morality' (bhava sagara) is a common expression. Verse 3 will show how immortality of a kind could, according to the Aryan conception, be gained by procreating good progeny. Yami insists on that immortality in verse 3. Our rendering of this verse is in keeping with it.

‡ The literal meaning of *Napat*, is 'one who will not let (the line) fail, *i. e.* son or grandson.' An alternate rendering may be—'His father's grandson may he beget.'

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YAMA.

न ते सखा सख्यं वष्ट्येतत्सलक्ष्मा यद्विषुरूपा भवति ।
महस्पुत्रासो असुरस्य वीरा दिवो धर्मार उर्विया परिख्यन् ॥ २ ॥

Not to thy consort is this consortship dear, that (she who was) one in aims should become of divergent bent.* The greatest sons are Heaven's heroes. These with light endowed have a broad outlook.†

YAMI.

उशन्ति घा ते अमृतास एतदेकस्य चित्त्यजसं मर्त्यस्य ।
नि ते मनो मनसि धाय्यस्मे‡ जन्युः पतिस्तन्वमाविविश्याः ॥ ३ ॥

Dear to those who will not die is this (consortship). Of only one is it avoided, *viz*, of him who means to

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Continued from the last page.

§ Wilson, following Sayana, renders *prataram* as 'endowed with excellent qualities.' He makes it adjective of ***napatam***. Griffith has :—"Remembering the earth and the days to follow.'

* For a detailed discussion of this passage see page 79.

† Other commentators make one sentence of these two passages. With them 'heroes' is an adjunct of 'sons of Heaven,' which term to them signifies 'the spies of God.' (Griffith) The idea of incest, with which they are already preposessed, makes them see Yama pointing the infallible watch kept by God over the doings of humanity, which circumstance, says he, should prevent Yami from making that immoral proposal. The real meaning is that asked for progeny to continue his line, Yama replies that to those who have a broad outlook, the enlightened ones, the heroes of God are the greatest progeny. They preserve the race. 'My son,' 'thy son,' 'his son,' 'her son,' are expressions that symbolise a selfish conception of parenthood,

‡ Is not the vow made in the nuptial ceremony—
मम व्रते ते हृदयं दधामि ममचित्तमनुचित्तं ते अस्तु। पार० कां० २। कं० २।
a literal translation of this piece ?

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perish.* May thy mind with my mind coincide. Husband, eager to beget†, into my person seek entry.‡

YAMA.

न यत् पुरा चक्रमा कद्ध नूनमृतं वदन्तो अनृतं रपेम ।
गन्धर्वो अप्स्वप्या च योषा सानो नाभिः परमं जामि तन्नौ ॥ ४ ॥

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* Wilson following Sayana's commentary on Rig Veda has :—'The immortals take pleasure in (a union) like this which is forbidden to every mortal.' *Ekasya* remains superfluous in this translation. Sayana adds :—

एकस्यचित् सर्वस्य जगतो मुख्यस्यापि प्रजापत्यादेः स्वदुहित् भगिन्यादिना संबन्धोस्तीतिशेषः ।

'Of one, *i.e.* the principal (deity) of the universe, *i.e.* Prajapati etc. there has come down the tradition of illegal union with daughters and sisters, etc.' The reader will see to what straits Sayana has been put to find the desire of incest in these lines. In his commentary on A. V. Sayana has :—

अमृता देवाः.....एकस्य असाधारणस्य मर्त्यस्य मनुष्यस्य पुत्रस्य त्यजसं त्यागं गर्भान्निर्गमनं उत्पत्तिं उशन्ति ।

'The immortals long for the exit (out of the womb) *i,e.* birth of a son of thee, an extraordinary mortal.' *Tyajasam* has been here rendered as exit (out of the womb) *i.e.* birth. Could rendering be more far-fetched?

† Here again Sayana and Wilson give free play to their mythological fancy. *Janyu* to them means Prajapati. He outraged his daughter. So should Yama lie with his sister.

‡ According to the Aryan conception the husband procreates himself in the shape of his son. It is he who is reared in the wife's womb. Says Manu:—

पतिर्भार्यां प्रविश्य गर्भो भूत्वेह जायते ।
जायायास्तद्धि जायात्वं यदस्यां जायते पुनः । मनु ९ . ८.

'The husband enters into his wife. There he becomes embryo and is then reborn. The wife is called *jaya*, because he is again born of her.'

The son thus is a replica of the husband. By this the reader may understand how immortality is gained by consortship.

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Not what we did before shall we do now. Having evoked law shall we talk guilt? The husband fulfils himself in *Yajna*, so does wife.* That is our axle,† that our supreme procreation.‡§

YAMI.

गर्भेनुनौ जनिता दम्पती कर्देवस्त्वष्टा सविता विश्वरूपः।
नकिरस्य प्रमिनन्ति व्रतानि वेद नावस्य पृथिवी उत द्यौः ॥ ५ ॥

In the womb‖ did the divine Father make us husband and wife—the Designer, Ordainer, Fashioner of all forms. None do His ordinances violate. He knows of us—this (Yami) is wife, this (Yama) is husband.¶

---

* Yama's answer in verse 2 is repeated with only a variety of expression in this verse. The purpose of marriage is Yajna, *i.e.* activity which will benefit the universe. With that object in view is progeny procreated. Sanyas too fulfills the same object. When the end is achieved, why quarrel over the means? Sanyas is as good as progeny, both being alternate forms of selfless endeavour.

† Sacrifice is the axle round which the married couple revolve as wheels. Vide page 81. Griffith has :—That is our Bond.

‡ Read * above.

§ For a detailed exposition of the verse and discussion of its different renderings read introduction (p. 81).

Pandit Budhadeva's translation of the verse is :—

Not what.....God in the firmament, and His all-prevading spouse (Nature)—these are our source (parents), that is the prime relation between us.

‖ We have discussed the meaning of this verse in the introduction at p. 77.

¶ Literally this is Earth, this is Firmament. In the introduction (p. 84) we have shown that in Vedic symbolism, the pair stand for husband and wife.

Wilson, following Sayana, has :—earth and heaven are conscious of this our (union).

Griffith :—That we are His, the earth and heavens acknowledge.

To us all explanations given are equally acceptable.

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YAMA.

को अस्य वेद प्रथमस्याह्नः कईं ददर्श क इह प्रवोचत ।
बृहन्मित्रस्य वरुणस्य धाम कदु ब्रव आहनो वीच्या नृन ॥६॥*

Who knows of the first day ?† Who saw it ?‡ Who can speak of it now? Great is the realm of the Mitra, the Varuna.§ What speakest thou, passionate woman,‖ beguilingly¶ to men?

YAMI.

यमस्य मा यम्यं काम आगन्त्समाने योनौ सहशेय्याय ।
जायेव पत्ये तन्वं रिरिच्यां विचिद्वृहेव रथ्येव चक्रा ॥ ७ ॥

With love of Yama am I, Yami, possessed, in the same bed with him to lie. As wife to (my) husband will I my person offer. Let us work together as in a car the wheels.**

---

* Sayana, following Katyayana, puts this verse in the mouth of Yami. On the face of it this stanza is an answer to the last.

† By the first day is meant the day of conception when according to Yami, Yama was ordained, being endowed with similar qualities, to be her spouse.

‡ Sayana pictures Yami as urging that none would see their immorality of the first day. Would progeny sought in the previous verses be not seen also ?

§ Mitra and Varuna are the names of God. The former represents His loving attitude, the latter His beloved phase. Among human beings wives are *Mitra*, husbands are *Varuna*. The two attributes remain always at work in the world of the living. How the epithets, as used by husband and wife, are quite appropriate, will be apparent to the reader.

‖ Griffith:—Wanton! Wilson:—Who punishest.

¶ Griffith:—To tempt. Wilson:—with hell. Sayana:—With hell.

** Husband and wife are often likened to wheels which carry the car forward by joint exertion. So do the married couple jointly exercise themselves to perform the duties of

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YAMA.

न तिष्ठन्ति न निमिषन्त्येते देवानां स्पश इह ये चरन्ति ।
अन्येन मदाहनो याहि तूयं तेन विवृह रथ्येव चक्रा ॥ ८ ॥

They neither stop nor wink—the divine wardens* who in this world, go about. To some one other than me, thou passionate one, go. With him work, as in a car the wheels.

YAMI.

रात्रीभिरस्मा अहभिर्दशस्येत् सूर्यस्य चक्षुर्मुहुरुन्मिमीयात् ।
दिवा पृथिव्या मिथुना सबन्धू यमीर्यमस्य विभृयादजामि ॥ ९ ॥

With nights and days may the Sun's eye, again and again opening, teach him.† The earth and the firmament—these are couples‡ that remain united. Will Yami of Yama suffer separation.?§

Continued from the last page.

household life. The analogy is apt. It will also explain why in verse 4 self-sacrifice which is the essence of marriage, was called *nabhis*, literally axle. The married couple revolve round 'sacrifice' which in the marriage ceremony is symbolised by fire.

* The divine wardens are here *sanyasis*. Asked to stay in the house-hold, Yama answers that in the new life he has adopted long stays are forbidden him. His will now be the role of a globe-trotter.

Griffith :—Sentinels of God who wander round us.

Wilson :—The spies of Gods.

† By giving him an instance of inviolate connubial bond.

Sayana introduces 'sacrificer' as subject of the verb here, meaning that he should, day and night, oblate to Yama. This is obviously irrelavent talk. It is not clear how this verse can be put in the mouth of Yama, with *asma* (for him) in it.

‡ Day and night, and earth and firmament.

§ For a detailed discussion of the different renderings of this verse see introduction p. 84.

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YAMA.

आघा ता गच्छानुत्तरा युगानि यत्र जामयः कृणवन्नजामि।
उप बर्बृहि वृषभाय बाहुमन्यमिच्छस्व सुभगे पतिं मत् ॥ १० ॥

Verily there come subsequently (to marriage) times when wives cease to be wives. Extend for a capable mate thy arm. Another seek thou, O fair one, as mate, than me*.

YAMI.

किं भ्राता सद्यदनाथं भवाति किमु स्वसा यन्निर्ऋतिर्निगच्छात्।
काममूता बह्वेतद्रपामि तन्वा मे तन्वं सं पिपृग्धि ॥ ११ ॥

What of the husband if he is no guardian? Is she the mover † when sin follows? Overcome by love I so strongly urge. With thy person my person join.‡

Continued from last page.

Griffitth's explanation of this verse is ingenious. Only, it is not campatible with what appears to us to be the response to it contained in the next verse.

Griffith writes :—'The meaning seems to be: if there be any guilt let me take it upon myself and let not Yama's life be shortened by way of punishment.'

* We have already discussed the various renderings of this verse in introduction (pp.84—88). The reader will see that to the question of Yami in verse 9 this verse as rendered above is a natural answer. Yama, quite consistently with his resolve receives the tautings of his wife in calmness.

† For coitus. When the initiative comes from the wife, sexual union in the proper season is a meritorious act.

‡ For a detailed discussion of the meanings of this verse see introduction pp. 87—89. How *bhrata* means 'husband' and *swasa* 'one who moves' is shown there.

Pandit Budhadeva's rendering of the verse would be :—

What is this (becoming) brother, when supportlessness follows. What is this becoming sister when misery ensues ?.....

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YAMA.

न वा उते तन्वा तन्वं संपपृच्यां पापमाहुर्यः स्वसारं निगच्छात् ।
अन्येन मत् प्रमुदः कल्पयस्व न ते भ्राता सुभगे वष्ट्येतत् ॥ १२ ॥

Not with thy person my person will I join. Sinful do they call him (the anchorite) who approaches ever according to rules* her (his wife) whose is the initiative.† With another than me thy pleasures fashion. Not to thy husband, O fair one, is this acceptable.

YAMI.

बतो बतासि यम नैव ते मनो हृदयं चाविदाम ।
अन्या किल त्वां कक्ष्येव युक्तं परिष्वजाते लिबुजेव वृक्षम् ॥ १३ ॥

Weak, O weakling of Yama, art thou. Neither in thee head‡ nor heart do we find. Another, as a girdle (binds) a horse, will embrace thee, even as a creeper (winds itself round) a tree.

YAMA.

अन्यमूषु त्वं यम्यन्य उत्वां परिष्वजाते लिबुजेव वृक्षम् ।
तस्य वा त्वं मन इच्छा स वा तवाधा कृणुष्व संविदं सुभद्राम् ॥ १४ ॥

Another do thou, Yami, another may thee embrace (as winds) a creeper (round) a tree. His mind do thou win and he thine, (with him) make auspicious union.§

N.B.—The end of the dialogue may seem abrupt. On the part of the husband a definite final counsel has been given. Whether the wife acts up to it is not stated. The law as regards Niyoga is permissive. It in no way binds the party that is in need of it. The non-committal of the wife in the hymn is thus significant. It has a deep meaning for the law-giver.

---

* निगच्छात् नियमेनोपगच्छति । Sayana's Com. on R. V.

† When the orders are taken, the company even of a longing wife, which otherwise would be valid under rules of *Shastras*, is forbidden.

P. Budhadeva's rendering would be:—
Not with thy person my person will I join. Sinful do they call him who (sexually) approaches (his) sister.....

‡ Literally mind.

§ Yama means that the union may be fruitful, the being the object of Niyoga.

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A PRAYER.

PROF. TARA CHAND D. GAJRA M. A..

प्रातरग्निं प्रातरिन्द्रं हवामहे प्रातर्मित्रावरुणा प्रातरश्विना ।
प्राभगं पूषणं ब्रह्मणस्पतिं प्रातः सोममुत रुद्रं हुवेम ॥ १ ॥

Early morning as we rise, we pray unto you, our Lord ; You who are *Agni*, the Light and Life of the world ; the Source of knowledge and Guide of us all ; You that impart motion to the whole nature, You the Original Fountain of all activity. Lord : You inhabit the world, even as the human soul inhabits this body. *Indra* is this soul of ours called. *Indra* are you : The soul is the master and controller of the *Indriyas*, of the various senses and organs; You are the master of the organs of the Universe. What my eye is to me, so is the Sun to You; the part that my lungs play in this tiny body, the same Your atmospheric envelop plays on this earth. My feet are so tiny ; they carry only this little weight ; but this earth is only a tiny part of Your feet. O Lord ! how may I contemplate the vastness of the space You occupy. Lord ! this *Indra* of mine is subtle, so hard to think of. 1 study my external movements, I watch the physiologica! functions, I pass on to the psychological changes, yet I fail to grasp this I*ndra* of mine. From the self I move to the non-self ; I leave the subjective study and try to seek *Indra* in the external objects. From physical, I go to the chemical, I make categories of the molecules, of the atoms, but still the *Indra* is not grasped. I pass on to ionization, to the corpuscles, still the all-pervading *Indra* the subtlest form of matter, the *Vidyut* of the Vedic Rishis eludes my grasp. When the physical is so subtle, how much more subtle must You be, my God!

The *Upanishadkar* speaks of You as the Subtlest of the subtle, the Atom of the atom ; and is this not so ? Oh where is not life ? How the tiniest

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creatures discharge their organic functions, the same way even as this human body does. And who guides them all, O Lord? All these creatures who cannot be seen even by the strongest microscope that we have invented? It is you, O Indra! You, the smallest of the small and yet the largest of the large, greatest of the great! You who are sought by many in the Sun, because amongst the members of *Brahmana* he is the biggest, the most dignified and most glorious. He is bigger than Jupiter, bigger than Neptune; so big indeed that this whole earth of ours is only an insignificant part of the Sun. Indeed, thirteen lacs and fifty thousands of such earths would form this sun. But Lord! what is this sun, this whole solar system,—in relation to the most wonderful creation of Yours? In what direction the sun is running along with his children we know not. How far he has travelled and how long he will take to reach his destination, we shall not live to know, Then what of the other Universes? Universes in which at once shine two or three suns of different lights, much bigger and much more glorious than our sun. How many of these are daily forming and dissolving in that great and wonderful band of light—the galaxy—the *Akasha ganga* You, Lord! are the master of all these. Indeed.

O Lord! Great as you are, great is your mercy. You are our Friend. You our Purifier. You are the Measurer of our virtue, our capacity. You the Destroyer of our Sins, You the Breath of our breath and the Ruler of our inner selves,

You, Lord! are the Creator of the Principle of duality in nature. The Sun and the Moon, the day and the night, the man and the woman. Oh how wonderfully,

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how wisely and beneficially are the Pairs formed! They all speak of Your wisdom !

Oh Lord, oh Master ! to You is all glory due and from You proceeds all glory, all happiness, all joy. They that know You, realize You—are never miserable, never pessimistic. From their fireheads shines forth the joy Divine. How beautifully has the *upanishadkar* brought this idea home to our minds through that beautiful little story of Satyakama Jabala. How by degrees he comes to realize Your presence and potency in all beings and how by degrees he becomes more and more happy.

Joy is Yours and power, too, Yours, O God : yes Yours indeed. We, in ignorance, feel that we make and unmake the things, that with our power, our wisdom, we move the world. How false this notion O Lord ! Does not history show that ? Is not Your Powerful Finger seen in all historical events ? How many chapters of history hang on almost mysterious, insignificant events as it were. Is the falling of a brick a big thing, O Lord ? How often bricks fall. But what has not the fall of that brick which killed Ranjit's wise and promising boy done to change the course of Indian history.

Is a short nap a very big thing ? How often do we enjoy the snaps of sleep. But what did it cost Napoleon to sleep the night before going to Quarter Brass and after defeating Grouchy ? Is the death of one individual a great thing ? How many men die daily, nay hourly. But what about the death of that best of Maharashtra Prince Madhva Rao the fourth Peshva ? Had he lived a little longer, could not the Marhattas have become the masters of India, could they not have checked effectively the advancing westerners ? And yet did You not

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spare him, O Lord ! For you wanted to make history run some other course. Indeed all Power is Yours.

Is this not proved in another way also ? Do they not become Powerful. who seek Your shelter Lord ? Do not they even defy death ? Yes, they do. This old truth was modernly proved by the Rishi whose centenary we have just celebrated.

Lord ! you are the Master of the Veda—of all knowledge. You are inspirer of us all. Were it not so, how could our small minds, our limited intellects, think of the Beyond, of the Limitless, of the Infinite!

O Soma ! O Doctor Divine ! O Source of joy ! O Ruler ! O Law-giver stern ! O *Rudhra Bhagwan* ! far and wide have I wandered to feel Your presence, to realize a bit of your Power. I humbly pray to be led to the Dharma—to the path of Rectitude.

THE LORD'S PRAYER.

Mr. Mahesh Chandra Ghosh, M. A.

The Lord's Prayer is found in the Sermon on the Mount (Matt. VI. 9-13) and also in Luke (xi, 2-4) in a shorter form.

The Lord's Prayer in Matthew is quoted below :—

Invocation.—Our Father which art in Heaven,

Petitions—(1) Hallowed be thy name (2) Thy kingdom come (3) Thy will be done, as in heaven, so on earth. (4) Give us to-day our bread for to-morrow (5) And forgive us our debts as we also have forgiven our debtors (6) And lead us not into temptation ; (7) but deliver us from the evil one.

Doxology—For thine is the Kingdom, the Power, and the Glory. Amen.

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The Lord's Prayer in Luke.

Invocation.—Father,

Petitions.—(1) Hallowed be thy name. (2) Thy Kingdom come (R. V.) (3) Give us day by day our bread for the coming day. (4) And forgive us our sins for we ourselves forgive every one that is indebted to us. (5) And bring us not into temptation (R. V).

THE OCCASION AND OBJECT.

In Matthew the Lord's Prayer forms a part of the Sermon on the Mount. The same Sermon is found in a modified form in Luke, though it is there a Sermon on the Plain and the Lord's Prayer does not form a part of it.

"The primary object of the prayer, as it occurs in St. Matthew, is.....to furnish an example of a prayer at once short, concise, and void of repetitions" (Tholuck's Commentary on the Sermon on the Mount p. 319).

Jesus said to his disciples that at the time of praying the heathen used vain repetitions but they must not follow their example (Mtt. VI. 7--8).

But in Luke, the prayer was taught on another occasion. One of his disciples once said to him—"Lord, teach us to pray, as John also taught his disciples." Thereupon he taught them how to pray (Luke, xi, 1-2).

Matthew or Luke?

Now which is original, or more original?

(*a*)

Very few competent critics now support the claim of Matthew. Among the defenders are found the names of Tholuck, Keim, Bischoff and a few more. But Luke is considered more original and ancient by Schleiermacher, Sieffirt, Baumgartin—Crusius, Neander, Olhausen, de Wette, Ewald, Bleek, Holtzmann, Weiss, Weizsacher, Schenkel, Hanne, Kamphausen (*vide* Meyer's Commen-

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tary on Matthew. p. 204), as well as by Meyer, Ebrard Pfleiderer, Dummelow, Wright and many others.

(*b*)

Matthew's version is different from Luke's. How is it to be accounted for ? Nestle says—

"Modern exegesis finds in this difference a proof of twofold tradition and is on the whole inclined to see in the place, to which Luke refers the prayer, the better tradition, and the 'Sermon on the Mount' having received a later insertion. See *e.g.* Arthur Wright (*Some N. T. Problems, 26 ; The Composition of the Four Gospels, 75)* who insists that in Mtt. it breaks the parallelism of the context ; and Geo. Heinrice." (Encyclo. Biblica : Col. 2817).

That the Lord's Prayer was interpolated into the Sermon on the Mount has been satisfactorily proved by Pfleiderer and many other scholars. (*vide infra.*)

PUBLIC PRAYER

Whatever might have been his practice, Jesus publicly discouraged public prayer. Friedlauder says—

"If Jesus said in the Sermon on the Mount anything new, it was that the old Jewish public worship should cease and be replaced by private devotions in one's inner chamber" (The Jewish Sources of the Sermon on the Mount p. 111).

Jesus said that the hypocrites prayed standing in the synagogues and in the corners of the streets and he asked his followers not to follow their example. Addressing them he said :—

"But thou, when thou prayest, enter into thy closet and when thou hast shut thy door, pray to thy Father, which is in secret."—(Mtt. VI. 6),

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Was the Lord's Prayer of Jesus ?

But did he really teach them the prayer known as the Lord's Prayer.? It is more than doubtful.

(*a*)

When a man prays alone to the Alone, he naturally addresses God as "*my* Father" or "*my* God"—Jesus himself actually did that. At Gethsemane he prayed

(*i*) O *my* (Greek *mou*) Father.... ....let this cup pass from me (Mtt. 26-39).

(*ii*) "O *my* (*mou*) Father.....thy will be done (Mtt. 26-42).

While on the cross, he prayed by saying—

"My (*mou*) God, my (*mou*) God, Why hast thou forsaken me ? (Mtt. 27-46 ; Mk. 15-34).

The *Singular* number is generally used in private prayers and the *Plural* number in congregational prayer.

The Lord's Prayer uses the plural *e.g. our* Father, *us*, *our* bread, *our* debts, *our* debtors (Mtt. VI 6-13 ; same in Luke). This means that the Lord's Prayer is a form of congregational prayer, and it was not meant to be used as private prayer.

(*b*).

Abrahams cites very interesting examples. He writes.

"The Talmudic early morning prayer—"May it be thy will, O Lord *my* God and God of *my* fathers" (Berb 60b) becomes in the liturgy—"O Lord *our* God and God of *our* fathers."

Even more obvious is this change in regard to Jeremiah XVII. 4.

"Heal *me*, O Lord and *I* shall be healed ; Save *me* and *I* shall be saved : for thou art *my* praise." In the liturgy this becomes : "Heal *us*, O Lord and *we* shall

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be healed; save *us* and *we* shall be saved; for thou art *our* praise." (Studies in Pharisaism and the Gospels. Second Series p. 104).

(*c*).

In solitary prayer we sometimes use the plural; it is not always possible to do so. Let us take the fifth petition—"Forgive us our debts, as we also have forgiven our debtors." A man can say to God—"Forgive *us our* debts'; but he can never say—"as *we* have forgiven *our* debtors." How can he know whether other persons also have forgiven their debtors?

(*d*)

Jesus could not have taught them the second petition (Thy Kingdom come). Did he not himself say that the Kingdom was already there in their midst (Luke 17-21 if this verse be not considered as an interpolation as Pfleiderer thinks)? *Vide* also Mtt. XI 12; XII 28; XVI 19; Mk. XII 34; Luke XVI 16. Did he not himself behold Satan fallen as lightning from heaven (Luke 10. 18)? Did he not thank God for revealing to babes those things which he hid from 'the wise and understanding' (Lk. 10. 21)? Did he not congratulate his disciples on their seeing what many prophets and kings desired to see but could not see (Lk. 10. 23, 24)? What they saw, was the Kingdom of God. When the Kingdom of God was already present, why should he ask his followers to pray for its coming in future?

(*e*).

His followers had no house, no land, no property; they left everything when they became his followers. So they could not have any debtors. How could they then say every day to God "as we forgive (or have forgiven) our debtors"? The fifth petition must have been intro-

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duced by the Church when Christians had land and property and used to lend money.

(*f*)

The Lord's Prayer is a congregational form of prayer. But Jesus formed no congregation, requiring such a liturgy. Neither did he nor his followers, break away from Judaism; they used to observe the Jewish custom of worshipping God; they frequented the synagogues for preaching and praying. Even after the death of Jesus his disciples steadfastly continued day after day to resort to the temple at the hour of prayer (Acts ii, 46).

When there was no separate congregation, there was no necessity of a congregational form of prayer like the Lord's Prayer. And the Lord's Prayer could not have been, and cannot now be, used in solitary prayer. So there was no need for such a prayer at the time of Jesus—neither as liturgy nor as private prayer.

Hence our conclusion is that the so-called Lord's Prayer was not the Lord's.

Many eminent scholars also have arrived at the same conclusion.

(*a*)

"Friedlauder says:—

"Johaness Weiss in his Commentary on Mtt. VI. 9 adds that the Lord's Prayer in Matthew is a "*liturgical piece of the established Christian community.*" He thinks that as Matthew is writing for a Jewish-Christian flock, he naturally uses such prayer as resembles Jewish prayers" (Jewish Sources of the Sermon on the Mount. p. 124).

(*b*).

J. Estlin Carpenter says—"So, also, in the regulation for pious observance, for alms and *prayers* and fasting as a kind of religious duty or sacred service, each

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in turn confirmed by the Rhythmic promise "thy Father which seeth in secret shall recompense thee" Mtt. VI. 1-18, we hear *the voice of later ecclesiastical usage (Italics* ours). The First Three Gospels p. 52.

(*c*).

"Bruno Bauer held that the more elaborate form in which the Lord's prayer occurs in St. Matthew is a proof that this prayer *grew up in degrees in the church* 'out of the simple and general religious categories which had been handed down to the church along with the Old Testament.' The petition—"Forgive us our debts, as we forgive our debtors," he holds to have arisen solely from the development of the *Christian* consciousness" (Tholuck's Commmentary on the Sermon on the Mount p. 315).

(*d*)

Chase and Plummer.

In his commentary on Luke (p. 294) Plummer writes :—

"Both the Evangelists must have had the Prayer in Greek. F. H. Chase supposes that the disciples adapted the Prayer for use on special occasions either by alterations or additions and that *both* forms exhibit the Prayer as changed for *liturgical* purposes (Texts and Studies Vol. I. No. 3 Cam. 1891)."

(*e*).

Moulton.

Moulton makes a very significant remark :—

"As in the Lord's Prayer, so in the ancient liturgies, the aorist imperative is almost exclusively used" (Gram. N. T. Vol. i, p. 173).

So the Lord's Prayer and the liturgies belong to the same class.

(*f*).

PFLEIDERER.

Pfleiderer says :—

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"Obviously Matt. vi is an interpolation in the framework of the original discourse as preserved by Luke." (Primitive Christianity Vol. II. 326).

In another place he writes :—

"The prayer which Jesus taught is simpler in the Lucan than in the Matthæn version. The introduction is formed by the simpler address to God 'Father' which Jesus himself doubtless used in his own prayers. Then follow the five petitions—"Hallowed be thy name; Thy Kingdom come; give us daily our sufficient bread; and forgive us our sins as we ourselves forgive every one that trespasses against us; and lead us not into temptation." Matthew has *extended* the invocation *by adding* to 'Father' his customary description of God as He who is in heaven; to the second petition he *adds* the explanatory *interpolation* "Thy will be done, as in heaven, so on earth," which does not really contain anything which is not already stated in the preceding petition; finally the last petition, for preservation from temptation, is also *reinforced* by a formula which is strictly speaking, only a paraphrase of it, "but deliver us from the evil one," *i.e.* from the devil who is thought of as the immediate agent in temptation. The conclusion, too, in Matt. is not genuine, but *interpolated from the church liturgy into the later manuscripts*" (*Italics* ours).

Luke's genuineness doubtful.

"That the simpler Lucan form is also the more original is not open to doubt, but it cannot be quite so certainly determined whether it consists of the accurate tradition of a prayer taught by Jesus just in this form and withthis definite object or only of a collection of forms of petitions which the disciples had often heard Jesus use

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and therefore adopted in imitation of His example an
which only gradually attained fixity in the usage of th
community."

'*Very doubtful.*'

"The absence of this prayer or allusion to it i
Mark, Paul or the Apocalypse makes it *very doubtfu*
whether it can have been the standing formula of praye
in the Apostolic community."

Not taught by Jesus.

"The difference, too, between Matthew and Luk
points back to an uncertain and fluctuating traditio
which could hardly be explained, if the prayer had bee
taught as a whole by Jesus himself."

"*Attributed to Jesus.*"

"If we further take into account the fact that var
ous similar formulæ (especially in the case of the firs
and second petition) occur in the prayers of the synago
gues, the *possibility cannot be denied that this praye*
based upon reminiscences of the communion of the dis
ciples with Jesus, gradually attained in the usage of th
community a more or less fixed form which had gathere
sacred associations about it, *had been attributed* to Jesus.
(Ibid, pp. 147-149). *Italics* ours.

From these we are led to conclude—

(*i*) What is called the Lord's Prayer is really
congregational prayer and therefore can never have bee
the private prayer which Jesus exhorted his follower
to adopt.

(*ii*) It was developed by the Church which embodie
in it what it thought to be the spirit of Jesus.

THE SOURCE.

Now what was the source of the Lord's Prayer
Different answers have been given to this question.

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(*i*) According to Dr. Erich Bischoff and an orthodox section of the Christian Community, all the sayings of Jesus were quite original and Jesus owed nothing to his Rabbinical contemporaries or predecessors.

It is needless to mention that this position is quite untenable.

(*ii*) According to Herder, Richter, Rhode, and Seyffarth, the Lord's Prayer was derived from the Zend-Avesta. (Tholuck: Comm. Sermon on the Mount p. 323).

It is an exploded theory.

(*iii*) According to Wetstein, Auguste and Moeller it is altogether derived from the Jewish prayers. (Keim. Jesus. III. 337 Moeller advanced the hypothesis that each petition of the Lord's Prayer gives the biginning of Jewish prayers then in use (Keim. III. 336: Tholuck. 321).

This is true only in part.

(*iv*) The most reasonable theory is that of the Encyclopædia Biblica which says :—

"The truth is that we say of the Lord's Prayer applying what Theodore Zahn lately wrote of the teachings of Jesus as a whole—that Jesus uttered things which were said almost literally by Jewish teachers before and after him (Eb. Nestle. Column 2821).

Friedlauder says "This is an exceedingly fair statement and is free from the bias so often manifested in theological writings." (The Jewish Sources : P. 128).

Nestle's statement may be substantiated by quoting passages from pre-Christian literature of the Jews.

INVOCATION.

Our Father, which art in heaven.

Tholuck says :—In Israel the relation of God as the Father of the nation.....was recognised. Compare.

(1) Deut. XXXII. 6.

(2) Isa. LXIII. 16 ; LXIV.

(3) Jer. III. 4, 19.

(4) Mal. I. 6 ; II. 10.

He was the "Father" of the people.....It is doubtful if the words "my Father" Job XXXIV. 36

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express the *individual* relation. In Ps. LXXXIX. 26, "He shall cry unto me—Thou art my Father" the name is a special distinction. The same childlike national feeling we find also in Apocrypha, Tobit XIII ; 3 Mac. VI. 3, 8; but here the *individual* feeling already begins to develop itself; Wisdom II. 16; Sirach XXIII. 1. 4. (Comm. Sermon on the Mt. p 329).

Allen says—

As early as the books of Wisdom and Ecclesiasticus we find Israelites addressing God as "Father"; *cf.* Wisdom II. 16 ; XIV. 3 ; Eccles 23. 1. 4—"O Lord Father and Master of my life".

.....The term "Father in heaven" is not infrequent in the Rabbinical literature; *cf. Mechilta* (*Ugol*) 397. "My Father who is in heaven" ; 331 : "their Father who is in heaven" ; *Aboth* 5. 22." Jehuda ben Tema Said, Be .....strong as a lion to do the will of thy Father who is in heaven ; *Sotah*, IX. 15 (49 b) ; "upon whom shall we ban? Our Father who is in heaven" ; *Rosh ha*—Shana, III. 8 ....."their Father who is in heaven". (Comm. Mtt. p. 44).

In these passages God is considered to be the Father of the individual and the Father of all.

The idea is pre-Christian ; it was current in Palestine at the time of Jesus and at the time of the composition of the Gospels.

Rabbi Eliezer spoke of "*our* Father in heaven" before the Gospels were written (Friedlauder. p. 31).

The entire phrase "our Father which art in heaven" also occurs in the Jewish liturgy. See Achelis, Bergpredigt, p. 229 and Lightfoot p 170 ; for "Your Father who is in heaven," see Kaddish (Authorised Daily Prayer Book p. 76). Lightfoot truly remarks 'This epithet of God ('The Father who is in heaven') was very well-known among the Jews and very usual with them... .....They were thoroughly instructed from their cradles to call God "Father in Heaven" (Friedlauder : pp. 133—134).

The subject has been thoroughly discussed by Dalman and his conclusion is that the idea that God is our Father in heaven is quite Jewish and that the

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Jewish God is Father not only to the nation but also to the individual (The words of Jesus : pp. 184—194).

(1) *Hallowed be thy name.*

The best Jewish parallel to the first petition is the opening sentence of the Kaddisch—" Magnified and hallowed be his great name in the world" (Ency. Biblica: Col, 2822 ; Allen : Mtt. p. 60 ; Plummer : Mtt. 104)

The Ency. Biblica further says—" Afterwards eight more verbs are placed—together referring to the name of holiness—blessed and praised, and beautified, and extolled, and elevated and glorified, and lifted up—be the name of holiness, blessed be he " (Col. 2822.)

About the antiquity of Kaddisch, Meyer says that it " had been in regular use since the captivity " (Comm. Mtt. Vol. I. 206).

Another parallel is " Holy and Reverend is his name" Ps. CXI. 9.

Thy Kingdom come.

Friedlauder says :—

" A parallel is furnished again by the Kaddisch—

' May He establish His Kingdom ' (Prayer Book page 74). In the eleventh benediction of the Shemoneh Esreh. We find a further parallel:

' And reign over us Thou alone.'

It has often been pointed out that according to Rabbinic teaching, ' every benediction to be valid must contain not only the name of God, but must refer also to God's Kingdom " (The Jewish Sources p. 137). Vide also the Ency. Biblica Col. 2822.

(3) *Thy will be done as in Heaven, so on earth.*

The best parallel is—" Whatsoever the Lord pleased that hath been done in Heaven and earth Ps. CXXXV-6.

The following is another parallel—

" Do Thy will in Heaven above and give satisfaction to them that fear Thee on earth beneath and do what is good in Thine eyes " (Berachoth 29b and Tosephta Berachoth III. 7).

This was said by Rabbi Eliezer who was a recognised

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Jewish teacher before the destruction of the Temple and the composition of the Gospels (Friedlauder : p. 148).

The Encyclopedia Biblica also quotes the above passage (Berachoth 29 b) as well as the following :—

'May it be Thy will O Lord, our God to make peace in the family above and in the family below (Berachoth 16 b). Ency. Bib. Col 2822.

The following parallel is supplied by Tholuck :—

"The Israelites are angels on earth, the angels hallow God's name in heaven and the Israelites upon earth" (Comm. S. on the Mount, p. 325).

(4) *Give us this day our daily bread.* (R. V.)

(*or bread for to-morrow*).

The following is a good parallel—"May it be thy will, O Lord, our God, to grant to each his sustenance and to every creature sufficient for its needs" (Berachoth 29 b and Tosephta—Berachoth iii 7). Friedlauder p 147.

Another parallel :—

"Blessed be God every day for the daily bread which he giveth us" Talmud. Yom—Tob : p. 16a. Hillel.

We find the following in Proverbs XXX. 8 :—

Give me neither poverty nor riches : feed me with the food that is needful for me."

(5) *Forgive us our debts as we also have forgiven our debtors.* (R. V.)

A parallel is found in Shemoneh Esreh, Sixth Benediction—

"Forgive us, O Our Father for we have sinned, pardon our tresspasses" (Quoted by Friedlauder, p. 155 ; Abrahams, Pharisaeim and the Gospels II. 97).

In the fifth petition a condition of forgiveness is given. Abrahams says :—

"This agrees with the teaching of Sirach where mens pardon of his neighbour seems a precedent to God's pardon of the forgiving man (Pharisaism II. 96 .

The teaching of Sirach, referred to above, is quoted below ;

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"Forgive thy neighbour the hurt that he hath done unto thee, so shall thy sins also be forgiven when thou prayest" Ecclus. XXVIII. 3.

The following passage also conveys the same idea:—

"Who-ever is prompt to forgive, his sins also shall be forgiven him." Talmud, Megilla. fol. 28.

(6) *Lead us not into temptation.*

7. *But deliver us from the evil one*

Friedlauder says—

"This petition is again quite Jewish and occurs in the Hebrew Prayer Book:—'O lead us not into the power of sin ..... or of temptation" p 70 .... Dr. Taylor adds several Talmudic prayers containing the petition 'Deliver us from temptation' The Jewish Sources p. 158.

The Encyclopædia Biblica says—'In the prayer which Rabbi used to-day after the usual prayer according to Berakoth 16b, he mentions,—among the evils from which he desires to be delivered—"And from Satan the Destroyer" (Col. 2823.

DOXOLOGY.

The Encyclopædia Biblica says:—

"All the expressions in the Doxology occur in Jewish prayers" (Column. 2823.

The original source of the doxology is i. Chronicles 29. 11:—'Thine, O God, is the greatness and the power and the glory..... ..... and Thine is the kingdom."

'QUITE JEWISH."

'We can now affirm that the Lord's Prayer is quite Jewish in structure' and all its 'phrases and petitions are *borrowed* from Jewish sources? (Friedlauder, p. 125). 'It is not original in its ideas (Montifiore: Synoptic Gospels 536).

"There is not a single idea or expression which cannot be found in pre-Christian literature of Israel (Friedlauder. 163).

J. Jacobs say:—

"The Lord's Prayer is a cinto from the Jewish Amidah being a shortened form of five of the original of the Eighteen Blessings" (Jewish Contributions to Civilization, p. 99.)

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" But Welhausen finds a closer parallel to the Lord's Prayer in the Qaddish than in the Amidah" (Abrahams : Pharisaism and the Gospels. p. 94).

In our next article we shall critically expound the Lord's Prayer.

WORLD OF BOOKS.

India's Cruel Destiny. By Mr. C. N. Zutshi M. R. A. S. Price As. 8.

Mr. C. N. Zutshi has been contributing articles on current topics to some of the most popular journals of the country. A few of his contributions appeared in the Vedic Magazine. He has published them in book form, so that his views can now reach a wider public. The problems tackled are of vital interest, and his method of dealing with them is thought-provoking.

वीर पर दे—*By Pt. Bhimsen Vidyalankar, Editor, Satyawadi—Printed by the Aryan Press, Naya Bazar, Delhi. Price Re.* 1.

This book is a valuable addition to the rapidly growing Hindi literature. Every chapter of the book has its moral, which the author has tried his best to impress on the mind of the reader. He openly professes that his object in writing this book is to inspire young Indians with the brave spirit of the Mahrathas, on which laudable aim we may heartily congratulate him. The author is a nationalist out and out, and the reader finds him and his nationalism conspicuous almost in every page of the book. In his treatment of the subject he has added romance to history, but has taken all possible care not to sacrifice history for the sake of introducing romance.

Mohammedan and European historians have failed, as if of set purpose, to do justice to the Marathas. We do not hold that the Marathas were absolutely free from all defects. But we should not forget that they were rebels out to break down the yoke of Moghal tyranny. In the country of the enemy just like the Moghals, they did not shrink from general looting; but as soon as their right to Chauth or Sirdeshmukhi was admitted they brought peace and security to the land. In their own territory the Marathas exercised absolute tolerance towards other communities. Pt. Bhimsen supports

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strongly this latter view of Mahratha character though he has not tried to refute the opposite view, of which he is satisfied with making a mere mention.

We differ with Pt. Bhimsen where he holds that the Maratha uprise was a purely political movement, not at all a religious one. The ev dence of history is against him. The appeal, for instance, of Samartha Ramadas which re-nerved Shivaji to take up political work when the latter was about to become a Sanyasi, was clearly in the name of both country and religion, and not that of country alone.

We hope in the next edition greater care will be taken in proof-reading.

The book is an inspiring study.

EDITORIAL REFLECTIONS.

PANDIT GURUDATTA.

On 23rd March fell the death anniversary of Pandit Gurudatta. He it was who started the Vedic Magazine in 1889. He was its first editor. His attainments were versatile. His grandfather was the ambassador of the Nawab of Bahawalpur in the court of the Amir of Kabul. From him he inherited an aptitude for Persian which by a little training in the Primary classes gave him a working mastery over that language so that he could in his boyhood dip into the deepest waters of Persian literature. He conceived a fondness for Sanskrit too in his schooldays. And the first book that after his study of the Sanskrit Primer fell into the young boy's hands was the Rig Vedadi Bhashya Bhumika of Swami Dayananda. He forthwith approached the authorities of the Arya Samaj at Multan and challenged them to either arrange for his study of the Ashtadhyayi and the Vedas or accept that the scriptures for which they claimed infallibility were only trash. The alternative proposed appears to us to be an index to his inner nature. In his heart of hearts he was convinced of the intellectual and spiritual worth of the Vedas, an introduction to which by the Rishi of the time he had already read. It was his impatience, an inresistible zeal to read more, which prompted him to the blasphemous insinuation that the Vedas could, if they were not taught him,

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be regarded as trash. The Multan Arya Samaj engaged a Pandit who found it beyond his learning and pedagogic capacity to satisfy the little *Vidyarthi.* The Vidyarthi solved his own puzzles of Grammar and the Vedas, and though the arrangement made by the Samaj was not satisfactory. he did not regard the Vedas as trash. In 1881 he matriculated. It was in this year that he got himself registered in the Arya Samaj as member. In 1883 he under-graduated. He had in the interim founded a Free Debating Club, where profound philosophical questions used to be discussed.

Gurudatta was now passing through that period of his life when the mind of a youngman is yet in a fluid state. The college days are days of mental and spiritual intractability. The supreme authority to a college boy is his own virgin opinion. In those days, if ever, liberty of thought holds an absolut sway over a man's mentality. The age of greatest impressionability is also the age of greatest intractability. Every day and every hour new opinions are borrowed. Every new thought however has during its regime its suzerainty absolute. Pandit Gurudatta's progress in grasping and assimilating ideas and facts was tremendously rapid. Somehow he acquired the notoriety of being an atheist. Those who had the occasion to live close to him bear witness to a strong skeptic disposition in him, which to them was a mark of an intensely inquisitive frame of mind. Gurudatta, even when some thought he was an atheist, continued a staunch Arya Samajist. And when the news was received of Rishi Dayanand's illness at Ajmere, the Arya Samaj at Lahore deputed Lalas Jivan Das and Gurudatta to go and tend him The resources of the Arya Samaj appear to have been very poor at the time so that the choice for an errand of such importance and responsibility could fall on a lad of twenty-two. To Gurudatta the occasion afforded an opportunity of his first and last *darshan* of his beloved Rishi. He saw the *Rishi* dying. Not a word passed between the Master and his devotee, but Gurudatta's whole nature had in the meantime silently taken a turn. When he returned to Lahore, he was evidently a changed man. His former frivolity, his impatience, his skepticism had in an instant left him. The zeal was there, but now it was wedded to seriousness. Somehow the feeling had dawned on

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Gurudatta that the Rishi had by his last glance let his mantle drop on his shoulders. To others the privileges of succession, to Gurudatta were passed the obligations of the Rishi's mission.

In 1885 he graduated and in 1886 he passed his M. A. His subject was Physical Science. The position secured by him in the pass list remains yet a record in the University which no succeeding candidate has yet surpassed. In the meantime Gurudatta had been touring the Punjab attending anniversaries of Arya Samajes. He had been busy reading the scriptures and books on philosophy and religion both eastern and western. For two years he was acting Professor at the Government College where his deep erudition and pedagogic capability met with high and well-merited appreciation. The movement to found a college in memory of Rishi Dayananda had, since the death of the Sage, been launched by the guiding spirits of the Arya Samaj. Gurudatta threw himself heart and soul into the campaign to collect funds for that to him sacred institution. The speeches he delivered on behalf of the cause were recognised as wonderful specimens of erudition and oratory. The D. A. V. College of Pandit Gurudatta's dreams was an institution where *Brahmacharya* would be the dominant factor in the life of the students and ancient *Shastras* the primary study in the curriculum of the academy. He was yet living when under the influence of the University the D A. V. College was given its present shape and character. He expressed strong dissatisfaction with its new aims, and put emphatically on record his disagreement with its then conductors as regards their educational policy. In the short period of six years after he had seen the Rishi he had acquired marvellous mastery of sacred books of Sanskrit. A treatise by him entitled 'The Terminology of the Vedas' was appointed course of Sanskrit for the degree examination at Oxford. His translation of a few of the Upanishads, when after his death copies of it were sent to America on the occasion of the Parliament of Religions held at Chicago in 1896, won such appreciation that an American edition of it was published by some American publisher, of his own accord Gurudatta spoke, for hours in Sanskrit, which feat won him the title 'Pandit' which sticks still to his name. He in his humility styled

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himself Vidyarthi, while those who heard him styled him Pandit. This was true Brahmana spirit which marked Gurudatta throughout his career. To his Ashtadhyayi class came some old men, among them an E. A. C. who had taken leave for the sole object of reading Grammar with Gurudatta. A youngman of only twenty-six attracting pupils of all ages, and making such stir among the populace recalled scenes from the h·ary history of Bharat Varsha of the time of Janaka and Yajnavalkya.

The strain on the nerves of Gurudatta had been great. He had tried to compress within three years what normally should have taken a life-time to accomplish. He had amassed a great deal of learning, so that in his time he had well-nigh become an authority on the true meaning of scriptures. But this ceaseless assiduity had cost him his health. During his schooldays Gurudatta had been fond of physical exercise. His physique was strong, but his mental labour had of late been great, so that in 1889 he fell victim to consumption, and finding it impossible even then to rest, succumbed to the dire disease in March 1890. He was advised by doct·rs to take meat, which would uphold him in his weakness. But the smiling answer of the Vidyarthi was :— Will meat make me immortal ? Will it make me for ever inamenable to death ? If not, why for a chance of saving one's own life, bring about certain death of another?' During the night in which P. Gurudatta died Ish Upanishad had at his request been repeatedly recited to him. His references to incidents in Rishi Dayananda's life had always formed a pathetic portion of his speeches. People had therefore urged him to write a biography of the Swami, which the Pandit had gladly consented to do. When the Pandit was on the point of death somebody asked where his manuscript of the biography was. The Pandit characteristically replied, "I have been trying conscientiously to record the life-account of my Rishi not on paper, not in ink, but in my own day-to-day life It was my ambition to live Dayananda. My body, alas ! has failed me. I lay it down, gladly in the hope that the next vehicle will be more in conformity with the aspirations of the soul."

We have in this note, instead of reviewing the brief meteoric career of Gurudatta generally, referred to incidents in it first because some of these occurrences are

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not noticed in his extant biographies, secondly because a wrong view as regards his religious opinions prior to the *darshan* of Rishi Dayananda, has somehow been allowed to prevail. To us a thread appears to run through the variegated phases of Gurudatta's life. He was a heroic soul, passionately zealous, impatiently inquisitive, conscientious and inordinately sincere and true. He believed in the Vedas and yet in his zeal to be able to read more of them declared his readiness to denounce them as trash. He believed in God and yet in his zeal to understand His nature more thoroughly he argued His existence with himself and others and thus appeared as if he were an atheist. He was born for a mission, and when the last glance of the *Rishi* had pointed the path to one, he had, as it were, almost doubled his age, and become grave and thoughtful like a man of fifty. The inability to at once take the place of the *Rishi* was to him intolerable. He wanted instantly to shake off his physical and mental limitations and at once become a sage. The ambition was great, but in it there was no vestige of self-conceit. He was trying every day of his life to become Dayananda. To that end he learnt Yoga exercises, and when even these could not bridge the mental and spiritual distance between him and his goal he willingly laid down his life. His was the glory of a martyr to his own tyranny. The day of his death was honoured by local colleges and courts being closed for a holiday. The world of letters mourned his loss as the loss of a literary prodigy. The Punjab University was conscious that it had lost its only scholar whose earliest productions had met with recognition at the hands of those who were competent to judge, both in and outside the country. Of the Arya Samaj he was the one hope. The spirit that inspired him has, however, lived. It will for ever continue inspiring young hearts. O that he had taken better care of his body !

KOHAT.

Mahatma Gandhi and Maulana Shaukat Ali appeared to us to be between them the last stronghold of Hindu-Muslim Unity. They too, it seems, have begun to look at things from different points of view. The statements, they have issued as regards the developments of the Kohat tragedy, are one a typically Hindu docu-

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ment, the other a characteristically Muhammedan writ. What the Maulana says of the representatian of Muhammedans, *viz.* that it is quite an unprepared case—as if a case which is virtually no case could by preparation become a strong one—is true in a greater degree of his own statement. While the Mahatma cites concrete occurences in support of very little allegation he makes the Maulana, without taking the trouble to refute his colleague by accounting for those occurences otherwise, records simply dogmatically his disagreement with his findings. The Muhammedans of Kohat, writes he, had not the benefit of the services of a pleader. Was the Maulana also similarly handicapped? Much as the Maulana may exonerate him of conscious bias, the disease of the masses has evidently infected the topmost leaders. The foremost Muhammedan who has till now avoided every opportunity of committing himself on the question of responsibility for agression in Hindu-Muslim riots, has by the insistence of the Mahatma been compelled to lay bare his inner self. That self alas, is a stranger, not only to genuine national feelling but also to honest love of truth. The Maulana in his magnanimity lays the greater blame on the Muhammedan not because the latter by dint of his excesses merits it, but because the Maulana is himself a Muhammedan. What candid charity—a charity which has yet to learn its lessons in modest reticence! Unity! thou art yet a far-off dream. Nationality! thou art a deferred hope. Truth! thy name is treachery to religion.

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READY

RAMBLES IN VEDANTA.

(BY B. R. RAJAM IYER,)

This rare book, which has now been out of print for time, is the work of a precious Indian philosophic genius unfortunately, died at the early age of twenty-six. It is a tion of essays, some hundred and twenty in number, "dedic as the original edition says, "to all the seekers after Tru the guide in the first steps towards the practical reali of the Vedantic ideal." It approaches the many problems from the Hindu stand-point, but it is not based on antagon any other religion; for, as the author puts it, "really sp all religions are simply different phases of the same different methods of approaching God. 'I am i religions as the string in a pearl garland,' says Lord. What humanity is to man, what existence is to beings, that, Vedantism is to religions; it is their common e their inner unity, and as such it can possibly have no quarr any of them—the whole has no quarrel with the part." variety of the pabulum presented in this volume," explai preface to the original volume with no exaggeration, "found pleasant and delicious both by the young and the ad When every morsel it contains is nutricious and easy of a tion, not a few delicacies will be discovered which are exq spiced and flavoured with stories and illustrations from th nas. The aim which runs through all is the realisation Self, the knowledge of the Atman, the elaboration and im of the sublime Truth taught by all religions, by the Vedas Puranas, by the hoary sages of antiquity, by the Lord Shri and reiterated by the Lord Jesus Christ in those hallowed whioh will live for ever—What shall it profit a man, if he gain the whole world and lose his own soul." Mr. Rajam style is exquisite and he will be found to lead on the rea one philosophic difficulty to another as through a fairy once a most facile path, not the less interesting and because it instructs one in the awe-inspiring truths of *Rambles in Vedanta* will, in short, be found an infallible every one who wishes to gain his soul without losing the of life

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AND

GURUKULA SAMACHAR.

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CONTENTS.

1. The Lord's Prayer ....

2. The Mission of Chhatrasal—Master Jagadamba Prasad Pathak M. A. ... .

3. Dayananda The Dhir—Prof. Tarachand D. Gajra..

4. Ancient Indian Engineering Philosophy ...

5. "India's Cruel Destiny" ....

6. Contemporary Thought Reviewed— ... ..
   - Buddha in India ... ...
   - The Aryan Conception of Kingship ..
   - Outcastes—Field for the Missionary
   - The Vernacular Medium ...
   - The Secret of Longevity ... ...

7. The World of Books ... ... and Ved

8. Editorial Reflections—
   - The Gurukula Anniversary ...
   - The Date of Kautilya ....
   - The Genisis of Purdah in India ...
   - The Evils of Purdah ....
   - The Magnanimity of the Arab Prophet
   - Christianity and Islam in Africa ....
   - The Brotherho d of Man ...
   - Date of the Quran ... ...
   - The Bona Fides of Astrology ....
   - The Incubus of Aurangzeb ...

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THE

VEDIC MAGAZINE.

सर्वेषामेव दानानां ब्रह्म दानं विशिष्यते । (मनु०)

Of all gifts that of Divine knowledge is the highest & noblest.

VOL. XXIV No. 3.	MAY 1925, JAISHTHA 1982.	WHOLE NO. 199 THIRD SERIES No. 3.

THE LORD'S PRAYER.

(CRITICAL EXPOSITION).

(BY MAHES CHANDRA GHOSH, M. A.)

Let us now expound and comment on the Lord's Prayer.

INVOCATION.

"Our Father which art in heaven "(Luke has simply "Father").

(*a*)

' *Our* Father '—is the most appropriate form of address in congregational worship. But when we wish to realize the personal relationship with God, we unconsciously use " *My* Father."

(*b*)

'*which art in heaven.*'

Here God has been given a local habitation. Such a God is a limited God.

Some have explained it symbolically and metaphorically. But Meyer says :—

" Surely such a line of interpretation ought to have

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been precluded by verse 10 (*Vide* the third petition) as well as by the doctrine which teaches that Christ has come from heaven from the Father and that he has returned to heaven to the right hand of the Father and that he will return again in Majesty from heaven. The only true God who, though everywhere present (2 Chron. ii 6), nevertheless has his *special* abode in heaven; heaven is *specially the place where he dwells in Majesty and the throne of his glory is set*, from which, too, the spirit of God, the voice of God and angels of God come down .. ..Augustine (Ep. 187. 16) correctly thinks that there may be an *allusion to heavenly temple*" (Comm. Mtt. p. 205). *Italics* author's.

FIRST PETITION.

Hallowed be thy name

(*a*)

'*To be hallowed*' signifies "primarily to make holy an unholy thing; next it came to mean 'to treat a holy thing as a holy thing'; 'to hold sacred' *i. e.*, to honour" (Tholuck : Comm. Sermon on the Mt. p. 332).

(*b*)

In his commentary on Mtt. Allen says :—

"The first three petitions are eschatological in scope and pray for the inauguration of the Kingdom..... When the Kingdom has come, God's name will be sanctified and his will will be realised. cf. Is. 29. 23 : "They shall sanctify my name." Ezek 36. 13. I will sanctify My great name.....In one respect His name is profaned when his people are ill-treated. The sin of the nation which brought about the captivity had caused a profanation of the name (Is. 43 25; Ezek 36, 20—23.)

By their restoration His name was to be sanctified..... Only when the 'Kingdom' came would God's

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great name be wholly sanctified in the final redemption of his people from reproach. Thus the petition, '*Hallowed be thy name*,' carries with it the anticipation of the next clause " p. 58.

Ezekiel quoted.

This interpretation of profanation and sanctification may seem strange to some. We shall therefore quote Ezek 36, 19—23 which bears on the point:—

The Lord God saith :—

" And I scattered them among the heathen und they were dispersed through the countries ..... And when they came unto the heathen, whither they went, they profaned my holy name, in that men said of them, 'These are the people of the Lord, and are gone forth out of his land.' But I had pity for my holy name, which the house of Israel had profaned among the heathen whither they went. Therefore say unto the house of Israel. Thus saith the Lord God : I do not this for your sake, O house of Israel, but for mine holy name which you have profaned among the heathen, whither you went. And I will sanctify my great name which hath been profaned among the heathen, which you have profaned in the midst of them ; and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes." Ezek. 36, 19—23.

The meaning of profanation and sanctification is now clear. God's people were driven from their country and were scattered among the heathen and were ill-treated everywhere. It was a reproach that God did not or could not protect his chosen people. His name became inglorious and profaned. This was the idea prevalent even at the time of Jesus. The Jews prayed for the magnification and sanctification of God's name and the

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first petition of the Lord's Prayer conveys the same idea. It was a purely Jewish prayer and we cannot use it now unless we change the original meaning of the word "*Hallowed.*" At the time of the composition of the Lord's Prayer it had the idea of *making holy the name of God which had been made unholy.* Now devout Christians interpret it to mean simply "glorified."

THE SECOND PETITION.

"*Thy Kingdom Come.*"

(*a*)

This Petition has been taken by many commentators, in conjunction with the first petition. God's name was profaned and it could be hallowed if only his Kingdom were established.

In commenting on this petition Meyer writes:—

"*Let the Kingdom of the Messiah appear* (*Italis* author's). This was likewise a leading point in the prayers of the Jews especially in the Kaddisch which had been in regular use since the captivity....*The Kingdom of God* is no other than the Kingdom of the Messiah, the advent of which was the supreme object of the pious longing (Lk ii, 25, xvii. 20; Mark xv. 43; Luke xxii. 18, xxiii 51; 2 Tim iv 8). This view of the Kingdom and its coming, as the *winding up of the worlds history*, a view which was also shared by the principal Fathers (Tertullion, Chrysostom, Augustine, Erith. Zigabenus), is the only one which corresponds with the historical conception of the *Basileia tou theou* throughout the whole of the New Testament." p 206.

(*b*)

Some have tried to explain the petition in a spiritual sense. But Allen says:—

"There is nothing in the Gospel which leads us to be-

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lieve that the editor thought of that Kingdom as purely heavenly or spiritual." (Comm. Mtt. p. 58-59)

(c)

Plummer says:—'The petition (the 2nd. petition) is the most Jewish of all the petitions. The Talmud says:—'That prayer in which there is no mention of the Kingdom of God is not a prayer". (Cmm. Mtt. p.98)

(*d*)

Here it may be mentioned that the prayer is for the coming of the *King*-dom of God. So the invocation shonld have been, not 'our *Father*' but 'our *King*' or 'our Lord God'. Father's Kingdom, though found in the New Testament (Mtt. 26. 29.) is not an appropriate phrase.

(*e*)

We do not know in what light this prayer for the advent of the *Kingdom* will be viewed by Republicans and Democrats, Even in philosophy the 'Absolute' has been described as a Republic by Howison (American) Mctaggart and Rashdall (Eaglishmen) and others; and Rashdall is a *Canon*.

THE THIRD PETITION

Thy will be done, as in heaven so on earth.

This petition is omitted by Luke. Kamphausen considers it to be an explanation of the second petition. It has been considered tautological by Hanne.

According to Allen the first three petitions have reference to the advent of the kingdom of God.

So the Lord's Prayer is not free from tautology.

Tholuck says :—

"Heaven as we have seen (in Matt. vi. 9. Invocation) was regarded as the dwelling-place of God in contrast to the restricted and imperfect nature of the earth; so too, here heaven is viewed as the habitation of pure spirits" (Comm. S. on the Mt. p. 339.)

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THE FOURTH PETITION.

(*a*)

This petition has been differently translated by different scholars —

(i) Give us this day our daily bread (A. V.)

(ii) R. V. has in the margin "Our bread for the coming day,'

(iii) "Give us today our bread for the morrow,,. (Moffat. N. T.)

(iv) Meyer writes:—

"After all this, we must, for reasons derived from grammatical considerations..... interpret the word as meaning "*tomoraow's bread.*" So Ar., Aeth., Copt., Sahid,' Erasmus., *Annot.*, Scaliger, Salmasius, Grotius, Wolf, Bengil, Wetstein, Valckenaer, *Schol.* I. p. 190 and V; also Winer, p. 92 (E. T. 120). Fritzsche, Kauffer, Schegg, Dollinger, Hilgenfeld, Holtzmann Schenkel, Wittichen." (Comm. Matthew Vol. I p. 209.) Then he says that this explanation is furnished historically by the Gospel according to the Hebrews (p. 209)

In a footnote on the same page he writes : –

" Baumgartin—Crusius, correctly, " today, what we need for *tomorrow.*"

He further writes—"*The granting today of tomorrow's bread* is, accordingly the narrow limit which Christ here assigns to prayers for earthly objects." (*Italics* author's.) p. 209.

(v) Jerome says that in the Gospel according to the Hebrews the word used is '*Mahar*' which means "of the morrow" or "for the coming day" (*Vide* Plummer. Mtt. 101; Allen, Mtt. 59).

(vi) Friedlander's translation is:—

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"Give us todav our bread for the morrow." (The Jewish Sources 153.)

(vii) Gore says:—"No one can be quite certain what it means, but probably it means "the bread for the coming day." (Sermon on the Mt. p. 132.)

(viii) Plummer says:—

'Give us today our bread for the coming day'..... In Luke we pray—'Continually give us day by day bread for the coming day.'" (Comm: Luke. 296.)

(ix) According to Renan the petition is for "bread for the morrow." (Life of Jesus: Chapter X.)

(x) According to Bishop Lightfoot the meaning of the phrase is "bread for the coming day." He has arrived at this conclusion from threefold data:—"(1) The etymological form; (2) The requirements of the sense; (3) The tenor of tradition."

His discussion is thorough and scholarly but it is too technical to be reproduced here. (*Vide* the Fresh Revision of the New Testament: pp. 195—242).

(xi) Nestle says—"The way of the R. V. seems the best,—to leave "our daily bread" in the text and to remark that it literally means "our bread for the coming day. (Ency. Biblica. Col. 2820).

(xii) The word under discussion is *epiousios*. In the Greek-English Dictionary by Liddel and Scott two meanings are given (*a*) for the coming day (*b*) sufficient for the day. But according to them the primary meaning is "for the coming day."

(xiii) After discussing all the possible meanings of the word Grimm and Thayer have arrived at the conclusion that the meaning of the word is "*for the morrow.*" (*Vide* their Greek-English Lexicon. p. 241);

They pertinently remark:—

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"Thus *epiousion* and *semeron* admirably answer to each other and that state of mind is portrayed which, piously contented with *food sufficing from one day to the next*, in praying to God for sustenance does not go beyond the absolute necessity of the nearest future." (p. 241).

It may be remarked here that the Greek word *semeron* means "today" and is used in the same petition.

(xiv) According to Winer the meaning is, "*bread for the following day.*" (*Vide* Winer's Grammar of New Testament Greek, Moulton's Edition p. 120).

(xv) Blass also says :—"its meaning is—'bread for the coming day' (Grammar of New Testament Greek p. 64.)

(xvi) Robertson has discussed the question in his Grammar of Greek New Testament. He says that its meaning cannot be 'bread for sustenance' or "bread for the present.' According to him its meaning is bread for 'the next day' (page 159).

(xvii) According to Milligan also, the meaning is bread for "the coming day." (*Vide* his discussion in The Vocabulary of the Greek Testament—illustrated from the papyri and other non-literary sources. Vol. iii. p. 242).

(xviii) The third part of the second volume of Moulton's Grammar of New Testament Greek is not yet out. But we are given to understand by Professor Milligan that in his Grammar (ii. 120. b) he gives his vote for the meaning—bread for the coming day. (*Vide* Moulton and Milligan's Vocabulary p. 242.)

From this discussion we are driven to the conclusion that if we are to accept any reasonable meaning of the petition, that meaning must be—

"Give us today our bread for the coming day."

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(*b*)

Friedlauder has quoted the following passage from the Talmud :— "May it be thy will, O Lord, our God, to grant to each his sustenance and to *every* creature sufficient for its needs." (The Jewish Sources p. 149 ; *Vide* Supra).

He remarks —"The Lord's Prayer asks only for the need of his disciples whereas the Talmudic prayer asks on behalf of *every* creature" (p. 149).

(*c*)

By way of contrast we may quote the following saying of R. Eliezer Haggadol :—

Whosoever has a bit of bread in his basket and says 'What shall I eat tomorrow?' must be reckoned among those of little faith (Sota, 48 b`. Quoted in Ency. Biblica Col. 2823 ; The Jewish Sources, p. 153 ; and the Pharisaism and the Gospels p. 106.

(*d*)

Man will instinctively pray. So long as he is on a lower level, his prayer will be for material things. But when he reaches a higher level, he will ignore physical wants and material prosperity, and his prayer will be purely spiritual. The fourth petition will be appreciated only by those whose spiritual level is very low. But such a prayer has been considered unspiritual by many devout men and women.

The strangest thing in the petition is asking *today* for *tomorrow's* food. How can I ask today for tomorrow's meal, when I know that many of His children have not got food or sufficient food even for today? Such a prayer is intensely selfish. The utmost that may be allowed is praying in the morning for morning's bread and in the evening for evening's bread.

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THE FIFTH PETITION.

Forgive us our debts as we also have forgiven our debtors.

(1)

Now what is the Biblical meaning of '*forgiveness*'? Whatever may be its modern interpretation, its meaning in the N. T. is '*remission of penalties*', '*exemption from punishment*'. Let us quote some passages from the Gospel bearing on the point.

(*a*)

" If ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive you your trespasses". (Matthew VI 14, 15.)

(*b*)

"Every sin and blasphemy shall be forgiven unto men: but the blasphemy against the Spirit shall not be forgiven, neither in this world, nor in the world to come". Matthew XII. 31-32.

(*c*)

Once Peter said to Jesus, ' Lord, how oft shall my brother sin against me and I forgive him?' (Matthew XVIII. 21.) In this connection Jesus described the parable of the Unforgiving Servant. The Lord forgave him the debt. But the servant did not forgive his debtor. Then the Lord said unto him--'Thou wicked servant, I forgave thee all thy debt, because thou besoughtest me; shouldst not thou also have had mercy on thy fellow-servant, even as I had mercy on thee?' "And his lord was wroth and delivered him to the tormentors till he should pay all that was due. So shall my heavenly Father do unto you, if ye forgive not every one his brother from your hearts." Matthew XVIII. 30-35.

There are many other passages to that effect be-

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these are enough. In these passages, 'forgiveness' means 'exemption from punishment', 'remission of penalties,' remission of debts. 'When a man sins, he immediately owes a debt to Him.' Forgiving that sin means 'Cancelling that debt'. If a debt is cancelled, no action will be taken against the debtor. A man may be once forgiven by God, but that forgiveness may be cancelled. In Biblical forgiveness, the heart of the 'forgiver' is changed and the man forgiven is exempted from punishment.

In the fifth petition also, 'forgiveness' must mean 'exemption from punishment'. It is conclusively proved by the conditional clause of the petition. The petitioner has forgiven his debtor, has exempted him from punishment, and will take no action against him for non-payment of dues. God's forgiveness must mean the same thing. The forgiveness of both belongs to the same category.

In commenting on this petition, Morison says:—When we sin, there is something in our act for which we become *liable* to God. Formerly he had a claim *upon* us; now he has a claim *against* us. And it is of His own mere mercy, if action be not taken by Him against us to the utmost extent of law. Instead of the petition '*Forgive our debts*', Appolonius of Tyana whom some would set up as a sort of . . . . . 'Opposition-Christ'—proposed and recommended that he who would approach the Divine throne with a good conscience should pray in this way:—

"O ye gods, *pay me my debts — my dues* [Reward or punishment due to me]."

'And indeed'—continues Morison,—'there have been persons bearing the name of Christian, but not knowing what they were saying, who have avowed that they simply desired *justice* at the hand of God and not the remission

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of any penalties that were due to them" (Commentary on Matthew p. 92). *Italics* author's.

Here the Biblical idea of forgiveness is clearly explained by Morison and this forgiveness is nothing but exemption from punishment. It is purely legalistic. All transgressions of duty are debts to Him" (Plummer Matthew p. 102). When we are indebted, God has a claim *against* us and he may take action against us to the utmost extent of the law. But he may also discharge the debt and exempt us from punishment. This was Jesus' idea of forgiveness. His idea of punishment was retributive and his forgiveness was remission of penalties. He could not think of rising above the legalism of Judaism. He *did* not in fact abolish '*lex talionis*'; consciously or subconsciously he was guided by the principle — '*An eye for an eye, a tooth for a tooth*'. Modern Christianity has far advanced but still this legalism forms its backbone.

Why should religious men be so anxious to escape punishment? The punishment that is inflicted by God, is always remedial and purificatory, sympathetic and loving. There is nothing to be afraid of. He loves me more than I can love myself; I am dearer to Him than I am to myself. He takes better care of myself than I can possibly take. So if He sends adversity, that need not terrify us; that is also for our welfare.

We should not say "Exempt me from punishment; send away the adversity." We should rather pray :— 'Chasten me, purify me. But do not banish me. I can bear anything if Thou art near, without Thee I dare not enjoy even bliss.'

(I)

There is another point in the fifth petition which requires elucidation.

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The petition is—" Forgive us our debts *as* we have forgiven our debtors."

What is the meaning of the word " *as*"?

(a)

B. Crusius explains it to mean " *in the measure in which.*" Tholuck says " As far as language is concerned, the word may be taken as expressive of proportion. Chrysostom remarks—' God makes thee arbiter of the judgment: as thou judgest thyself, He will judge thee'—Chrysostom and Luther compare Luke VI. 38—' With, what measure ye met, shall it be measured to you again, (Tholuck Comm. p. 355).

(b)

But the majority of the commentators have taken a different view. According to them ' *as* ' denotes ' *condition.*' Divine forgiveness is conditional upon the forgiveness by men of their fellows (Allen. Mtt. p. 60).

(c)

In Ellicott's New Testament Commentary, Plumptre writes :—

' Even here, in the region of the free grace of God, there is a law of retribution ' Vol. i, p. 35,

'*Lex talionis*'—every where.

(d)

Whatever may be the interpretation, this petition is objectionable. We are simply to pray to God. It is irreligious to tell him *why* or *how* or *to what extent* he is to fulfil our prayer. (It is our right and privilege to pray and it is His Wisdom and Mercy to fulfil or not to fulfil our prayer.)

In this connection it is worth noting that " Chrysostom gives us to understand that many, while praying, *entirely suppressed the clause* in question" (Tholuck. Comm. pc-855).

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(e)

Luke's prayer is " *Forgive us our sins* " instead of " Forgive us our debts " of Mtt.

In commenting on this Plumptre says :—" Luke uses the word ' *sins* ' instead of ' *debts* ' as being perhaps more adapted to the minds of the Gentile readers." (Comm. Luke p. 296.)

THE SIXTH PETITION.

' *Lead us not into temptation.*'

When we say to God ' Lead us not to temptation,' it implies that he leads us into temptation and here he is asked not to lead us to temptation. This " idea of God's leading us into temptation was from early times felt to be a difficulty " (Plummer. Luke p. 298).

Many commentators have discussed this point. Vide Plummer's Mtt. pp. 102-103, Luke p. 298 ;—Plumptre's Mtt. p. 36 ; Godet's Luke vol. ii pp. 53-54 ; Micklem's Mtt. 57-58 ; St. Augustine on the Sermon on the Mt. by Trinch : 265-268 and many others.

The following are some of the difficulties raised by them :—

(*i*) If he does not tempt us, it is blasphemy to say 'Do not lead us into temptation,' for it implies that he leads us into temptation.

(*ii*) If he tempt us for our welfare, we should not ask him not to lead us into temptation.

(*iii*) If he tempts us for our ruin, how can we call him God ?

(*iv*) If Satan be the Tempter, how can we ask God not to tempt us ?

But the commentators have not been able to arrive at any satisfactory conclusion.

In their commentaries we note the following points:—

(*i*) In the time of Augustine many were wont to pray :—

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Suffer us not to be led into temptation (Trench's Augustine p. 265.

(*ii*) Many understood the sixth petition to imply "Lead us not *so far* into temptation that a way back shall be impossible" (Ibid 267)

or

'Do not allow us to be *too often* or *too sorely* tried" (Plummer's Mtt. 103).

(iii) Plumptre says that there is something that *shocks* us in the thought of asking Him not to lead us into temptation (Matthew 36).

(iv) Godet, Micklem and many others say that Satan is the Tempter and God the Deliverer (Godet's Luke 54; Micklem's Matthew 58). But they have not been able to explain why then we should pray to God by saying 'Lead us not into temptation'?

(v) By interpolating some words in the Latin Texts of the Gospels, ths petition was made to mean :—

Have us not brought into temptation.

Two such instances are given by Plummer (Comm. Luke, 298) and Chase (Text and Studies Vol. 3: p. 63-69)

Thus we see that even in ancient times the petition was considered objectionable. Some tried to avoid the difficulty by taking liberty with the text and some by modifying the meaning.

THE SEVENTH PETITION.

'*But deliver us from the evil one*' (R. V.)

This is considered by many to be a part of the sixth petition.

Micklem says that Luke has omitted this portion "perhaps because the phrase 'Evil one' was peculiarly Jewish in its assumption of a personal agency of evil' (Westminister comm. Matthew 57—58).

Or we may say that Matthew interpolated it into the

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prayer with a view to giving it a thoroughly Jewish character.

In commenting on this petition Bishop Gore writes:—

" But deliver us from the evil one. That is from the devil.' Modern society seems to be very unwilling to believe in the devil or diaboical temptation,,. (Sermon on the Mount 136.)

Then the Bishop tries to prove that Satan really exists. But in spite of all his pleadings we have not been able to believe in the existence of the evil one.

So the seventh petition is also objectionable.

DOXOLOGY

" *For thine is the Kingdom, the power, and the glory, for ever and ever. Amen.*"

It is not in R. V. It is an interpolation. Westcott and Hort write:—

" There can be little doubt that the doxology originated in liturgical use in Syria and was thence adopted into the Greek and Syriac Syrian texts of the New Testament" (N. T. in Greek. Vol. ii Appendix. p. 9.)

Trench says :—

" Augustine knows nothing of the doxology as neither do the other principal Fathers of the Latin Church." (Aug. on S. on the Mt. p 270.)

All competent authorities now consider the doxology to be an interpolation.

CONCLUSION.

Thus we see that the Lord's Prayer is not free from tautology. Every one of the seven petitions is objectionable. We cannot accept the Jewish Messianic idea embodied in the first three petitions. The fourth petition is intensely selfish and over-worldly. The fifth petition tries to avoid punishment and it further imposes a condition on God. The sixth has shocked even the orthodox Christians. The seventh is born of superstition. The Doxology is excellent but it is an interpolation.

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THE MISSION OF CHHATRASAL.

(By Master Jagadamba Prasad Pathak M. A.)

The era of bigotry had set in. In jeopardy was the fair name of the Empire which Akbar had consecrated with Rajput blood utilized to found it. Passions and prejudice held sway. The project of a happy united people, the result of profound deliberations of the royal mystic in whom philosophy had softened the blood and iron ferocity of his ancestors from the far off inhospitable regions of Central Asia, was like a golden dream. When transformed from the subjective form in the mind to the world of actualities its pure essence was too good to be kept unstained. On the whole, it was considered sacred by his first two successors and was worshipped in name, though not always in spirit. It now received a rude shock. Aurangzeb had narrowed his vision of humanity and in the name of religion had confined the regime of justice for the edification of a favoured sect. The vast bulk of his subjects were thrown into deep and silent disappointment.

Some of the Rajput princes raised their voices in protest but a deaf ear was turned to all counsels of reason. The atmosphere was now surcharged with the electricity of fanaticism. All those that believed in the harmonious development side by side of the two races were in despair. Religious hatred stalking naked over the land was bound to force out dark passions in the heart of the persecuted race. All prudent people forecasted and awaited with fear a storm.

In this state of things, a young Rajput Officer found himself adrift. He had thrown off in disgust the commission he held under the Mughal. He could not turn to

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his kinsmen in Bundelkhand for help. His father had been a brave and daring leader. But he had a special knack of making enemies, and he had never been a favourite with his people. Swayed by passion, a child of impulses, he could never brook an indignity, whether real or imaginary, and had left Chhatrasal, an orphan without home and friends. In this predicament, he made ready for a desperate die. He crossed over the frontier to the domains of Maharaja Sivaji.

With some difficulty, he got access to the great Hindu hero whose ripe wisdom helped to shape the career of the youngman. On his part, Sivaji also seems to have been much impressed with this daring youth and retained a fondness for him to the end of his life. In one of his letters where he advocates the formation of a great Hindu confederacy the Bundela Chief is also mentioned as likely to be of great help in its organization. Chhatrasal, after this meeting cast off any dross of purely personal ambition he had and dedicated his sword to the cause of the Motherland. The Hindus had no grievance against the Mughal Emperors as such. They had begun to be considered as the children of the soil, and Akbar had identified himself too far with the people ; his descendents could in no sense be called aliens. Aurangzeb's policy stood a tremendous obstacle in the path of a united and prosperous development of the heterogeneous elements that were so skilfully wielded together. How to get over it was the crux of the problem. If it were allowed to poison the body politic, the fate of the Empire was sealed.

Sivaji seems to have realized the futility of a permanent stable empire to be built on one race lording it over

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the other. He was too much of a statesman and had little, if at all, of a fanatic in him, and his submission to Aurangzeb, which but for his indomitable spirit of resourcefulness, would have cut his career short proves that he was amenable to reconciliation and had no undying hatred for the Mughals. Chhatrasal caught his spirit and aimed, in the first instance, at a reorganization of the Empire to make it impossible for a ruler to treat the Hindus as Aurangzeb had done or failing this to set up a strong government, to serve as a break-water against the evil day, when the deluge would inundate the land. In his old age, full of honours, victorious over the armies of the Mughals, he responded nobly to the invitation of Bahadur Shah who was trying to repair the mistakes of his father. Unfortunately, after his death the "roi de faineants' that followed him, though themselves too weak to consolidate the shattered remains, would grant parts of his lands as fifes to the nobles of their courts. It provoked another war. In this he was as usual triumphant, but invited his old allies the Marathas to his help.

In 1772, when the Bundela hero told his mind to one of his kinsmen, who was the ruler of a big state and was employed in the Deccan as a general, his scheme was considered the outcome of youthful exuberance. The king of kings whose armies had always their way—what was this young man of twenty-two to defy his might! For his pains, he was dismissed with a gentle hint from his camp as too dangerous a guest. His own elder brother would not have anything to do in his hopeless venture. With a few soldiers, their number hardly reaching three figures, he began his career which culminated so gloriously. He had no grudge against the Muslims and their religion. In his first faithful band

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was included one who professed the faith of the prophet of Arabia. When he defeated the army of a Mughal Subedar, the spoils of war were restored on the latter's representation that he had been his father's friend and comrade in arms.

A study of the character of the hero who so bravely stood up for the defence of Hinduism and the liberties of the people, when fanaticism had warped the brain of an Emperor brings clearly out his noble ambition. Against heavy, odds, he battled and succeeded in saving, to a great extent, his people from the miseries inflicted on millions. that groaned under a weak and corrupt Government. His own administration was a model of beneficent despotism, the only safeguard against anarchy in those times of stress and struggle. He had, however, his Council of Elders, and 'Panchayats' all over his territory. Some Muhammadan chroniclers tried to give him a bad name But happily, modern research has helped to dispel the clouds of misrepresentation and calumny and to appraise him at his true worth.

DAYANANDA THE DHIR.

By Prof. Tarachand D. Gajra.

निन्दन्तु नीतिनिपुणा यदि वा स्तुवन्तु
लक्ष्मीः समाविशतु गच्छतु वा यथेष्टम् ॥
अद्यैव मरणमस्तु युगान्तरे वा
न्याय्यात्पथः प्रविचलन्ति पदं न धीराः ॥

Dayanand is the greatest apostle of modern times. He is a Rishi indeed. He foresees what few can. He brings back to the world a philosophy of the eternal truth, a philosophy that can remove all the ills which human flesh is heir to.

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2. Dayanand is not only a seer and a philosopher, but he is a Karmayogi of the highest order. He acts boldly, manfully and perseveringly. His devotion to the object of his life is perfect and absolute. No consideration of whatever nature deters him from doing his duty. He is a *Dhir Purasha*. After name and fame he hankers not. For power and pelf he cares not. Men abuse him, vilify him, call him a spy, a Christian in disguise, a hypocrite; and what not; but Dayanand remains steadfast to his purpose; he budges not an inch. Boldly he thunders out the truth he has seen.

3. They come round him, hoax him, extol him decide to confer on him the highest title they can; the orthodox pandits are prepared to put him in the category of Avatars—acknowledge him to be the Messiah, that is promised in the Puranas, only if he would just modify his views on idol-worship. But Dayanand does not care for such playthings and toys. He is devoted to truth alone and he would not smother the voice of his clear and pure conscience under the burden of the fleeting fame of the world.

4. Dayanand leaves home in search of immortality. And leaving the paternal roof he has to sacrifice a rich legacy and prosperous business but he is indifferent to that; Mammon is not the object of his worship. Again and again temptations are put in his way, but every time he defeats the devil. The *Mahant* of the *Okhi Math* at the height of the Himalaya wishes to make him his *Chela* to enable him to live a life of comfort and ease but Dayanand does not accept the offer; for that would deprive the world of the light that his torch is to shed around. The Maharana Sajansingh appeals to Swamiji not to condemn idol-worship and while making

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this appeal the Maharana offers to the Monk the rich and flourishing temple of the *Ekling*. But the Rishi has laid up his treasures in heaven. These mundane comforts and riches are to his mind so many shackles and chains to keep the pilgrim back from spiritual flights.

5. Not simply fame and wealth are powerless to exercise their charm upon Swamiji, but life itself, he is prepared to lay down in the service of the mankind. Men threaten him, attack him, but he does not mind them at all. The officers send him word not to criticise Christianity but he cares not for them."Blow me up from the muzzle of the gun" he says 'but I shall speak the truth; hang me from the gallows if you like, I shall not compromise with evil" A *Ramanuji* Rajput unsheathes his sword and raises it up to kill the Rishi; but while the sword is about to descend upon his devoted head he unhesitatingly says "I shall preach the truth, I shall work as a true Brahaman inspite of your sword, O Kshatriya."

6. Such is the Maharshi whose centenanry we just celebrated. Let us reflect on these sterling virtues of our mighty Master and let us imbibe his spirit to enable us to carry on the work of his mission in a purer and better and more successful way. Amen!

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शिल्पसंहिता ANCIEHT INDIAN ENGINEERING PHILOSOPHY.

नगररचना शास्त्र—TOWN PLANNING.

CHAPTER VIII.

देवालय—CONSTRUCTION OF TEMPLES.

(RAO SAHIB K. V. VAZE, I. C. E.)

Man is a thoughtful being and all his thoughts are reducible to four primary questions and their solution?

किमिदं? कथमिदं जातं? कोवा कर्ताऽस्य विद्यते?
उपादानं किमस्तीति? विचारः सोयमीदृशः॥ शंकराचार्य

(1) What is this? (2) How is it produced? (3) Who produced it? and 4) From what material did he produce it? are the four primary questions involved in every inquiry, in every thinking process The thoughts of a child, the thinking processes of a scientist and the great theories of a philosopher all turn round these four primary questions. In the construction of temples we are not concerned with all the four questions but with only the third *viz* the nature and attributes of the Creator. This question has been extensively dealt with by John Stuart Mill in his essay on "Necessity of Religion and Attributes of God." There he has proved that the Creator must have five attributes *viz* (1) He must be **अनंत** Infinite, (2) He must be **सर्वज्ञ** Omniscient, (3) He must be **सर्वशक्ति** Omnipotent (4) He must be **दयालु** Merciful and (5) He must be **न्यायी** Just. If He fails in any of these attributes He cannot be the Creator of the whole universe. Looking to the world as it is, John Stuart Mill comes to the conclusion that the Creator having these five qualities is an impossibility. The existence of grief in this world is incompatible with some one of the last four attributes The first **शंकराचार्य** has in his commentary on **वेदांतसूत्र** refuted this contention

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and we are not going into that controversy as Engineering Philosophy does not deal with that question. It is enough for our present purposes to note that after careful investigation men came to the conclusion that the Creator of the universe should have these five attributes.

As the Engineer has to put this Creator in a concrete form he has to choose five symbols to represent these five attributes. The symbols must have the principles of these attributes depicted in them and then only they would be true symbols.

संकेतैर्विविधैर्यत्र तत्तद्धर्मानुकूलतः ।
लिख्यते वस्त्रकाष्ठादौ तदाहुश्चित्रलेपनम् ॥ चित्रकर्म

A चित्रलेपन symbol is that figure which can be drawn on a wooden board or cloth (paper) and which represents the chief quality of the thing it stands for by geometrical proof. The following are the symbols used to represent the five attributes of the Creator.

(1) चक्र Infinity is represented by an evolute अनंतत्व which is really endless at both ends.

अणीरणीयान् । महतोमहीयान् ।

(2) सर्वज्ञत्व. Omniscence is represented by an angle कोण which starts from a point and is endless at the other end. Every being has the knowledge of its own existence and their knowledge increases to infinity at the other end.

(3) सर्वशक्तिमत्व Omnipotence is represented by a parabola अस्त्रास्त the curve drawn by a अस्त्र projectile in its course. The Directrix of this curve represents the परमात्मा निर्गुणब्रह्म and its focus the जीवात्मा or ego.

(4) दयालुत्व Mercy is represented by an ellipse माला. The two focii represent स्व and पर and mercy has to bless or do good to both *viz* him who gives and him who takes. When the focii coincide, the curve becomes a circle

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वलय and represents perfection and when they are at ends it becomes a straight line.

(5) न्यायित्व Justice is represented by a straight रेखा line. All human actions tend to go out of the straight line and all inspections &c. are intended to bring them back to the straight line.

(6 पूर्णत्व Perfection is represented by a circle वर्तुल as it is uniform in all directions and on all sides.

When these five symbols are put together we get the figures of योगी in समाधि state and this represents the Creator in 'Toto' A योगी contemplates the Creator as himself 'हरिर्भूत्वा हरिंभजेद्' ब्रह्मविद् ब्रह्मैवभवति.

From these symbols we get the five images representing the attributes of the Creator.

(1) A globe representing the Sun सूर्य is the image of the Infinity (Unknowable).

(2) An equilateral triangle representing गणेश is the image of Omniscience (Knowledge).

(3) A high parabola representing देवी is the image of the Omnipotent (Power).

(4) An elliptical figure representing शेषशायी is the image of All-Merciful.

(5) A straight line लिंग (sign) represents शंकर the image of Just. The obscene meaning put on this representation of the straight line लिंग is due to misunderstanding as will be explained further on.

These five symbols and images are called पंचायतन the five residences where the Creator is to be met with and these images are humanised according to the science of सामुद्रिक Palmistry (Anatomy) and their horoscopes are prepared according to ज्योतिष् Astrology so as to represent the five attributes as detailed below.

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I. The Sun reprsents Infinity and this is visible in time only. Time is really infinite. The seven days of the week or the seven colours in the light are the seven horses and these carry the sun round and round in his chariot.

II. All sitting figures are equilateral triangles and represent knowledge. The chief of these is the गणपति the chief of all गण Institutions. All development or progress of knowledge is achieved by Associations of thinkers on the subject and no thoughts on any subject are ever lost. Whole knowledge forms an ever extending angle and six such angles make up the whole circle or perfection. षडंग, षड्दर्शन etc., show perfection by the union of six faces of knowledge,

III. All standing figures are parabollas and represent power. The chief of these is शक्ति which holds in her hands all power-producing implements. There are eighteen prime movers in Indian Mechanics and hence the शक्ति is represented as the biggest image having eighteen hands and carrying these energy-producing prime movers in her hand.

IV. All reposing figures are ellipses and represent Mercy. Mercy must have लक्ष्मी wealth at its feet, it must have चक्र and गदा power to punish the wicked and शंख and पद्म soothers to relieve the afflicted. शेषशायी is the embodiment of all goods and amenities and these are for the relief of the destitute.

V. All imperceptible signs are straight lines and represent justice. Justice is plain and uncompromising. शंकर is the embodiment of plain living and high thinking and is depicted as the highest ascetic to represent Perfect Justice.

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The same deity is many a time depicted in different positions as representing different attributes. For example श्रीराम is represented as walking in दंडकारण्य and here he represents power शक्ति, or he is represented as sitting on the throne and as such represents ज्ञान knowledge. In preparing the various images for worship in the temple the Engineer has to consider the chief attribute he wants to represent. Not only the central image but the whole of its paraphernalia — nay even the design of the temple, the position and proportion of its various parts have to be suited to the representation of the chief attribute or idea.

Before going into further details about the construction of temples we shall first inquire into the necessity of having an image of the Creator. All thinkers agree in saying that the Creator pervades the whole universe; but in actual working of the world almost all have to forget this. The most revered object in the world is God the Creator and if he pervades the whole universe where can we tread, not to speak of spitting and such other things. One must either give up reverence, in working with Him or forget that He pervades the whole Universe. Indian authors prefer the latter to the former as stopping actions is an impossibility. It is better to ignore this presence than give up reverence for Him and this is the course adopted in other similar matters. On this earth there is so much air and light that human beings cannot tolerate them. They stop the air by building walls and stop the light by putting up a roof. After this they admit as much air as they can put up with by means of doors and ventilators and admit the requisite light by windows and skylights. Thus though the requirements of these are almost the same all over the earth each

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human being has a peculiarity of his house according to the particular circumstances he is surrounded by. Similarly though the religious instincts and requirements of human beings are same all the world over, each human being has its own divine image suited to his own idyosyncrasies and this is the principle underlying all image-worship. This suits all the various shades of knowledge to be met with in different human beings. Each human being thus cuts a particular shape in the veil of ignorance covering the All-Pervading Creator, feels full reverence for it, worships it and gets satisfaction by perfect union with it. This cut may be small or great, may have any shape and dimensions and can be very well respected and adored. Indian writers do recognise that the Almighty pervades every thing but they also submit that this is too much to be grasped and acted upon in their worldy dealings. They wish to perform not only lip reverence and worship but actual actions suited to the feelings they profess to bear in mind.

There are four ways of worshipping the Diety suited to the four stages in the development of human beings *viz.* कर्ममार्ग or Material Worship, भक्तिमार्ग or the Worship of Love, योगमार्ग or Worship in Meditaion and ज्ञानमार्ग or Worship in perfect knowledge.

The whole of कर्ममार्ग is based on one axiom 'यथादेहे तथा देवे।' 'The Creator has the same feelings as the body of the worshipper. To such a worshipper the Creator is nothing more than a human being like himself but endowed with more power and more knowledge. The Creator therefore becomes angry, is propitiated by praises and gifts, forgives sins, helps his devotees and guards them against all evils. The devotee has to give or sacrifice the things he likes most to his

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God and thus learns the first lessons of self-abnegation. Human beings are naturally covetous and egoistic and this is counteracted in the worldly affairs by their love for the children and in the religious offairs by sacrifices for propitiating God. Human beings at the lowest stage of development do not understand and cannot comprehend any other spiritual guidance. Young children understand their parents as God or comprehend God as their great parents and as they gradually develop they rise higher in the scale and end with comprehending God as the great Master who ordains duties and orders their performanc on pain of punishment. Men may profess any religious doctrines but we plainly see that their actions are actuated by the things which they comprehend according to the stage of their mental development.

When a human being rises to the second stage of development he loves and is fit for the performance of भक्तिमार्ग. In this path one has to love the Deity as intensely as one can. In his love he forgets every thing else. He performs his duties not for fear of punishment but for the sake of love he bears to the person who orders the duties and finally for the love he feels in performing the duties themselves. He loves to work, loves his work and does the work for the sake of pleasure the love makes him feel. This is the essence of all भक्ति *viz.* intense love or devotion.

In his third stage of development a human being is very thoughtful and he begins to discriminate between his selfish being and the Creator. He finds his powers are all limited while those of the Creator can have no limits. How was the limited one to be reconciled with the limitless ? Naturally by concentration. We know by experience that the ordinary rays of the sun if well

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concentrated evolve very high temperature and produce fire; fire is therefore nothing more than concentrated ordinary heat. Great men and even the Creator is thus an ordinary human being sufficiently concentrated. The devotee thus begins to practise systematic concentration योगमार्ग and finds his powers increase according to the concentration he attains.

In the fourth stage of development *viz* ज्ञानमार्ग, a devotee not only thinks but actually realises, feels that he is a part of the Creator having all His attributes and powers. In this state his desires are the desires of the Creator or the laws of nature and he feels neither pain nor pleasure because there is nothing good or bad for him in this world; every thing is God himself the Perfect.

Worship, prayers, oblations are practised by the devotees in the first two stages only and therefore temples are required for these two kinds of devotees only. Solitary places are required by persons at the third stage and any place is equally good for the fourth. Thus of these four stages two classes are formed *viz.* प्रवृत्त persons going forth and निवृत्त persons returning. When a child is in the father's body it has no separate existence nor separate desire. When it enters the body of the mother it simply wishes and the mother supplies its wants or fulfills its wishes. When the child emanates from the body of the mother, at every want it cries and the mother by natural instinct knows what it wants and supplies it. Afterwards the child begs or prays for things it wants and eventually it supplies its own wants by his own exertions. This whole process is called प्रवृत्ति or going forth. When a man realizes that with his utmost efforts he does not succeed in getting what he wants he turns back

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and begins to pray to God, after this he simply cries or recites the name of God, जप, then simply meditates and lastly loses his separate existence and separate desires. This process is called निवृत्ति or returning back.

Thus temples are required by प्रवृत्त worldly persons only and have to supply all their requirements. Images only can supply these requirements. The first requirement is that men should forget that there is God everywhere but that He should have a particular residence and be endowed with particular known attributes. The second requirement is that men should be able to propitiate him in all worldly ways and be able to satisfy themselves that they have done so. Images as God with priests as the mediators between the God and his devotees is the appropriate way of satisfying these requirements. In this way even children, not to speak of grown-up persons can be attracted to the Creator and enabled to get the satisfaction of having propitiated Him. The best test of having propitiated God is the satisfaction one feels and the calmness one attains after the necessary worship and prayer. Great relief is experienced by the afflicted and great strength is induced in the bodies of the weak after they have worshipped and prayed to their Saviour in whatever shape they may concieve Him and in whatever manner the worship may be performed or conducted.

Let us now turn to the use of these general considerations in the construction of Indian Temples. Each Temple represents one of the six above-named attributes of the Creator *viz.*, (1) Infinity (2) Omniscience (3) Omnipotence (4) Mercy (5 Justice and (6) Perfection. The configuration of the Temple, its arrangement, and the disposition of its parts must indicate the attribute which

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the temple is meant to represent. The details of construction and design of the parts have to be congruous to the general idea and the image with its parafernalia has to support that idea. It is very interesting to study old Temples built according to the Ancient texts in the light of these principles. For example,

(1). Globular construction represents Infinity.

(2). Tetrapedron on an equilateral triangular base represents knowledge.

(3). High Paraboloid structure represents Power.

(4). Oblong structure mostly in the East and West represents Mercy.

(5). Cube or high prism represents Justice.

(6). Globe or Cylinder represents Perfection.

The Indian continent is divided into six parts suitable for these constructions by their climatic and physical conditions and for each part is reserved as it were one particular attribute and construction.

The various parts of a Temple have to be adapted to these ideals as under:—

(*a*) The height of the plinth and the mouldings on it.

(*b*) The design of the chair, post and the capital.

(*c*) The arch, or beam and corbel supporting the beam.

(*d*) The dimensions and positions of the doors, windows, ventilators and skylights.

(*e*) The kind of the roof and the design of the शिखर.

(*f*) The decorations on the walls.

There are in Indian Enginneering six sorts of each of these parts and a definite system according to which they are to be used. The whole secret of the beauty of

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Indian Temples which fascinates the attention of even foreigners lies in this systematic arrangement. Anything is not used anywhere but a particular thing is used in a particular place with a particular object and it is this particularisation that ensures beauty in the design and structure. Particular things are used with a particular object and the systematic mixture of the various parts means beauty and it is this particular arrangement which attracts attention and fascinates, nay rivets, the eye and the mind of the observer.

The dimensions and proportions of the various images, their peculiar postures the emotions and mental attitudes they represent, also conduce to the production of a peculiar mental state in the devotee. For example the vastness perceptible in the temple of गणपति, the immense energy observable in that of देवी, the extensive sympathy produced in that of विष्णु and the great serenity induced in that of शंकर, are the effects of the peculiar construction of the symbols to be seen in these temples. In the temple of शिव no frivolity is admissible ; while in that of विष्णु there can be no sorrow. There can be no weakness in the temple of देवी, and no ignorance is admissible in that of गणपति the chief deity representing all Arts and Sciences. Each temple is thus the living embodiment of a particular attribute of the Creator and things conducive to the representation of this attribute are to be used in that temple. Even straight or curved lines, the various linear figures, the carvings and paintings, the dimensions and proportions, the designs and arrangements have a significance which is not to be overlooked in a temple.

There are twelve different images of the sun सूर्य suited to the twelve months of the year and each has its

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peculiar suite, chariot &c., suited to tho seasonal requirements.

There are thirty-three different images of the गणपति suited to the various arts and sciences which the deity presides over and is master of.

There are fifty-six different forms of देवी, each representing the different aspects of Her Merciful protection of the Universe.

There are one hundred and twenty-one aspects of विष्णु representing different postures eradicating injustice.

There are innumerable sorts of ब्रह्म representing Divine Perfection in every thing that is perceptible in the world These cannot be represented but have to be realized by contemplation and concentration. Each योगी and ज्ञानी has his own way of attaining the final goal and no two are similar. It is this endless variety that misleads ordinary men when they compare or judge of these योगी or ज्ञानी beings.

[The psychology at the back of the various designs and paraphernalia of temples has been beautifully traced by the writer, though the logic in support of Image-worship is ill borne out by the results of this fanciful mode of adoration.—*Editor.*]

"INDIA'S CRUEL DESTINY."*

This little pamphlet recently came into my hands. It was an opportune moment, for I had been reading that wonderful book by Dr. Rabindranath Tagore "Nationalism," which sets out in a great majestic way the suffer-

* By C. N. Zutshi, M. R. A. S. London.

A few thoughts on this Pamphlet by Madeline Ruth Harding.

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ings of India. One puts it down with the cry, "What can one do, the problem is so huge." It makes one long to raise a voice of protest and refuse even to be thought a part of a soulless machine which is crushing all that is precious in the lives of others.

As these thoughts were filling one's mind this little book came along setting out more in detail the problem which loomed so large. It deals with various phases and therefore it should the easier appeal to a large number of people who need approaching from diverse standpoints, and after all it is individual effort which must play a great part in reducing the pressure of this powerful machine.

In this little book there are concrete examples given which we can pass on to our fellows, individual instances of wrong, which give food for thought which can lead to practical work. It brings us down from the problem of evil as one gigantic whole, to its manifestation on this earth plane and the consideration of the best means of dealing with it, which is necessary so long as we have to contact material conditions. That great son of India. Vivekanand, realised this when he said that India had lived only on the spiritual plane but that now she must apply her knowledge to the material. He also said, "In India we *think* but unfortunately sometimes we think so deep that there is no power left for expression." These words might be applied to India in many ways whether it be her lack of expression as to what the Eternal Father-Mother intended her to stand for as the conqueror of the world by spirituality ; or as a great nation with a civilization which could teach the horrors of warfare to other nations ; or as the teacher of the great Truth which is beginning to penetrate the West, to some extent at least

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the world-embracing conception of God as LOVE which should make all mankind brothers and sisters, irrespective of caste or creed.

But to return to our little book. It is when things are, so to speak, materialised, when wrongs and sufferings are set out in detailed form, when we have personal knowledge of undeniable instances of wrong-doing and tyranny, that doors open for individual effort. To take our own London as an example. We read of the slums. The well-to-do surrounded with luxury and comfort, living a life of pleasure and ease, will talk of our slums but only those who have entered into the conditions and who visit the people in their *homes*—if one can apply the word to such hovels—know what slumland means and can realise the needs of the dwellers there. They alone can take in at a glance the lack of everything that makes life even bearable, and not only lack, for to some a clean barn would be preferable, but the addition of filth and degradation which is worse than lack to many a sensitive soul to be found even in those conditions.

And so our little book gives a very practical glimpse—and sadly some of us realise that it is indeed only a glimpse—into just a few of the things which are at the root of the heavy burden which India is carrying. For instance Dr. Tagore speaks of those "whom it is dangerous for us to contradict." Mr. Zulshi give us examples. He says quoting words of our own English politicians, "There are more than 20 000 political prisoners in goal—men of high and unquestioned character, who are not hostile even now so far as British people as distinguished from the Government are concerned, and the crime of these 20,000 people is not that they are anti-British, it is simply that they are pro-Indian."

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Surely here is an instance which would be repulsive to the thought of the ordinary English person *in England*! But how many of them know anything about such conditions? Patriotism—whatever it may stand for—is looked upon as a necessary and desirable quality here. How then can any in England who claim to be fair-minded deny to others the same liberty? When instances of this nature are brought to their notice they express astonishment. Oh! that the warning might be burned into their hearts that ignorance will not always be an excuse for what is done in their name!

The majority of English people are as ignorant of conditions in India as the down-trodden classes in India are ignorant in matters of the most ordinary education. It makes one long to send out an appeal to India to do something to educate the masses of *our* people in the knowledge of what India stands for in the history of the world. When one sees the hundreds of her educated students landing on our shores, one longs that by some means they might be organised to live and speak for India in our midst for the power of organisation is great. One longs that they may live here proud of the ideals for which their nation stands, taking from us only that which will help to perfect them.

Mr. Zutshi suggests that the words "Demands of Justice and Fairplay" might be displayed in a prominent place in the hall of British Parliament. But the same eyes would become so accustomed to them that after a very little while they would be unnoticed. Such a headline might perhaps be better utilised on hundreds of thousands of inexpensive leaflets for distribution broadcast giving in a concise form truths which could be brought to the notice of our pleasure-seekers and others

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as they leave the halls and theatres in their thousands night by night. We might also add our church-goers, poor ignorant souls many of them, who do not know what is being done in the name of England, a name which they believe, stands for perfect freedom and the brotherhood of men. When more of our people know the truth, so much greater will be the likelihood of the treatment of Indian affairs becoming a test question with them, which shall decide their vote for or against a would-be-member of Parliament. Yes we need education here in these matters as much as India needs it in other directions.

In bringing these few thoughts to a close, one perforce has to go still deeper and see ranged on the side of India a great and wonderful Power waiting for her to apply to all her material conditions, conditions which I have learned from India to know as Maya. This power if utilised by India would revolutionise the world. I mean the vastness of the Indian all-embracing conception of God as the one universal spirit. And something seems to say to one:—When the people of India make themselves spiritual *channels* for the power of God and not only receptacles thereof, they will manifest to all Infinite Power, never weakness; Infinite Plenty, never poverty; Infinite freedom, never slavery; Infinite Health, never disease; in fact all that goes to make up perfect harmony. It is this understanding which some of us are beginning to apply just a little to our own problems. As we shut out of mind the material beliefs which are binding men and nations and keeping them at enmity and realise the perfect harmony of the ONE-ALL, the veil will be rent and the Real will take the place of unreal in power and glory. This does not do away with strenuous work but even in our own little personal problems we find that doors lead-

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ing to harmony then open naturally and easily. It is India which has the fullness of this great knowledge.

And so, although we had to descend from the great soul-stirring conception of suffering given by Dr. Tagore to instances and practical suggestions given by Mr. Zutshi we have yet always to return still further — to the Spiritual Source of all that is to draw fresh inspiration and power to work out our ideals on the plane on which for a brief span we are living. The resultant harmony of our ideals and work will be the gauge of our spiritual understanding. "By their fruits ye shall know them," said One, for religion is not negative—a constant renunciation—but positive, applying our spiritul understanding to our material problems of whatsoever nature.

In closing I must in my mental home delete the word "Destiny" from the title of this instructive little book. India's destiny is surely to be the ultimate leader of religious and truly civilised thought. Whatever the cause which for a time has veiled her true destiny, in the words of her own great writer we "Know that what is huge is not great and pride is not everlasting."

CONTEMPORARY THOUGHT REVIEWED.

BUDDHA IN INDIA.

Presiding at the anniversary of Lord Buddha's birthday at the Buddhist Vihar, Mahatma Gandhi said *inter alia*:—

I make bold to say that Buddha was not an atheist. God refuses to see any person, any devotee who goes in with his pride. He loves not a man rubbing his nose on the ground, he wants not to see the marks on the noses, and some of you may not know that many Musalmans really carry these

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marks on their foreheads as they lie prostrate in their mosques, and rub their foreheads day after day so that they have a rupee, sometimes even larger. God does not want the marks. He sees through and through. A man may cut his nose and rub it on the ground but God will not recognise him who will turn his back upon a man with pointed nose, if his heart is not bruised and blood does not flow freely from his heart. He recognises that as his own. And so the masses not knowing what pride is approach HIM in all humility and become the splendid philosophers in action and we can freely follow them. That in my opinion is the essential teaching of Buddhism. It is preeminently a religion of the masses. I do not despair. I do not for one moment consider that Buddhism has been banished from India. Every essential characteristic of Buddhism, I see, is being translated into action in India much more perhaps than in China, Ceylon, and Japan which nominally profess Buddhism. I make bold to say that we in India translate Buddhism into action far more and far better than our Burmese friends do. It is impossible to banish Buddha, you cannot deprive him of his birth in India. In his own lifetime he made out for himself an imperishable name. He lives to-day in the lives of millions of human beings. What does it matter whether we go to a little temple and worship his image or whether we even take his name. My Hinduism teaches me that if my heart is pure I may mispronounce the name of RAMA as MARA, still I can speak it with as much force as—nay even more than—the learned Brahmins. So I say to Dr. Dharmapala what does it matter whether he can count upon the support of so many men or whether a lady from Honolulu contributes a large sum or not. Buddha has taught us in my humble opinion that it is not necessary for millions to associate themselves with one man who seeks for truth.

Greatest Teacher of Mankind.

"Let each one say for himself how much of the message of mercy and piety that Buddha came to deliver we have translated into our own lives, and in so much as we have translated

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that message in our own lives are we fit to pay our homage to that great Lord, Master, and Teacher of mankind. So long as the world lasts I have not a shadow of doubt that he will rank among the greatest of teachers of mankind. The thought that Buddha gave birth to 2,500 years ago will never vanish —thoughts have also a mark though going at snail's space. It is still germinating though we may find that Buddhism like every other religion at the present moment is really decadent. I am optimistic enough to feel that our day is dawning when all these great religions will be purged of all frauds, hypocrisy, humbug, trash, untruthfulness, incredulity, and all that may be described under the term 'degradation.' They will be purified of that fraud and we will see a day dawned when he who learns to see will find that truth and love after all are two faces of a coin. That and that alone is the only current coin and every other is a base coin.

THE ARYAN CONCEPTION OF KINGSHIP.

Ajit Kumar Sen writes in the *Calcutta Review*:—

The Vedic kings were mere mortals and as such often deposed and expelled. Whether the subjects elected their kings as Zimmer says or they were selected by the people from among the members of the royal family as Macdonell implicitly assumes does not affect our argument, in as much as both of them admit that in the matter of origin of kingship some popular element at least is involved—and that is sufficient. The dictum of *Baudhayana* that the king is to get the revenue not as a matter of right bnt as his salary for protecting the subjects, underlies almost all the theories of kingship in the Buddhist and Brahmanic canons and the implication of this dictum is evident. In the Ramayana and the Mahabharat, no doubt, we often come across contrary theories; but we must not overlook the fact that both the epics distinguished tyrants from good kings—a distinction carefully maintained by Sukra. Both the epics give no quarter to a tyrant and in Ramayana it is said that a king who is unkingly is no king and therefore no God and hence could be killed like a mad dog. The Mahabharat is equally

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emphatic on the point. We also find that "Atri was the first to deify a king, so that Gautama called him a sycophant, but Sanatkumara upheld the deification." The implication is that Gautama opposed the deification of kings—which means that to Gautama at least the institution of kingship was secular and human. Even when hereditary kingship is in vogue the tradition of election is kept up as is evident from the Mahabharat. The theories of the origin of kingship as described in the Mahabharat are both popular and divine, and hence involve a blend of secular and non secular conceptions.

The theory about the origin of kingship as described in the *Dighanikaya* goes to show the secular character of political thought in a very clear and definite manner. Here at first a blissful state of nature as described by Rousseau, is followed by degeneration, wherefore people assemble together to choose one as their king. This king is known as the Mahasammata. In the Jatakas we come across many instances of election of kings by councillors or people. This principle of election was carried to such a great extent that fish and birds were depicted as choosing their respective kings. The implications of the contractual origin of kingship are far-reaching, but it is to bereg retted that such theories were not followed by systematic theories about the rigths of people. Possibly Hindu political thought delighted in laying more stress on Swadharma (duties) than on Swadhikara (rights). Whatever be the reason there can be no doubt that people as depicted in the Jatakas understood the implications of the contract theory and were not slow to take advantage of them as will be evident from some of the Jataka stories. There we find subjects expelling a king for developing evil propensities, and even killing one for rank ingratitude and all this would not have been common, had the people deified their kings.

OUTCASTES—FIELD FOR THE MISSIONARY.

Writing to *the Nineteenth Century and After* Henry Whitehead says:—

The diocese of Dornahal, in South India, is a striking illustration of this. There we see a strong Christian Church

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of 120,000 members drawn almost exclusively from the outcastes, increasing at the rate of 12,000 a year, with over 1000 primary schools, thirteen boarding-schools, two high-schools and one college, educating all over 24,000 outcaste Christian pupils and staffed by over 1000 teachers, all raised up from the outcastes. And this large progressive Church is ministered to and governed by about eighty ordained priests and deacons, drawn from the outcastes, parochial, district and diocesan councils, mainly composed of Indian members drawn from the same community, the whole presided over by an Indian Bishop. There has been no violence on the part of the outcastes against their masters. On the contrary, bitter, unjust persecutions have been borne with surprising patience. And in many cases the hearts of the masters have been changed from hostility to goodwill by the honesty, sobriety, and faithfulness of their Christian servants.

THE VERNACULAR MEDIUM.

The Modern Review reproduces the following from *the Sydenham College Magazine*:—

India is probably the only country in the world where a case has to be made out for using the mother-tongue as the medium of all instruction. Everywhere the proposition would be regarded as axiomatic. The strange phenomenon in India is a result of historical circumstances.

"But", it is said, "it must be admitted that in the present circumstances of the country, learning English is an absolute national necessity. For India to be a nation, she must have *lingua franca*. We have now got one in English. Why not make the most of it?" Now the *lingua franca* argument is in the first place, a bit overdone. Little Switzerland is a nation, as good as any other, with three official languages—German, French and Italian. Canada vast in territory but small in numbers, is a nation with two official languages—English and French. The South African Union has two—English and Dutch. Again, does any one in his senses believe

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that English can ever be in this country a *lingua franca* in the sense of a language understood and spoken by the mass of the people all over the country? Have not our very first efforts at getting a responsive electorate in the mofussil revealed the fact that the conduct of the business of our provincial legislatures in English is largely responsible for the apathy towards the same of many of the members from counrtry-side, and still more so of their constituents? Are not English educated Indians themselves coming more and more to realise the necessity of re-distributing the present provinces on a linguistic basis?

But even granting that a good working knowledge of English must be regarded as a necessary part of a good general education, does it in the least follow that English must be the medium of instruction all over the country even in the secondary schools? In English public schools and universities at the present day, a good knowledge of French and and German is regarded as an essential part of the curricullum but they do not on that account make the students learn history, geography, mathematics. etc., all through the medium of French and German and with the help of French or German text-books. They do of course prefer the direct method of teaching these languages to the grammar-translation method and so do we now with regard to English here. But we go further and delude ourselves that four or five years of the direct method are bound to give the boy such a mastery over the English language that he may then use English as the medium of learning with the same ease as his mother-tongue—and that too when the direct methed is used not by an Englishman but by an Indian, himself feeling pretty shaky about his Eaglish and exerting himself to give a good, make-believe show of his direct method.

To raise the level of our university education, we must first raise the level of matriculates. To do the latter, we must, among other things, free the students of secondary schools from the tyranny of using English as the medium of

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instruction. It is of no use to do that only up to the fifth standard. What is necessary is that candidates should be at complete liberty to answer all papers, except those in English, through their vernaculars.

THE SECRET OF LONGEVITY.

The following appears in *The Oriental Watchman and Herald of Health* :—

"Henry Ford says people can live to be one hundred twenty-five but must quit tea, coffee, tobacco, and liquor." Thus reads the headline of a special to the New York *Times* of August 12. Henry Ford, while enjoying a little leisure in company with Mr. Edison and Mr. Firest once at his Wayside Inn, is said to have made the statement that it is possible for man to live the to the age of one hundred twenry-five if the working parts of the human automobile are kept free from carbon. By taking as good care of himself as he would of one of his automobile engines, he said he might reach that age.

Being asked. "If the carbon is already there, how are you going to get it out?" He replied. "By mastication." And continued: "You know that when you chew the food well, it satisfies you sooner, and you don't need so much. Get only good food. White rats lived three days longer at the hospital without food than the ones that were fed on white breads alone. We eat no white bread in my house."

Coffee, tea, tobacco and liquor find no place in Mr. Ford's prescription to prolong life. They will not be found, he predicts, on the table of the man of the future, and "it is not so far in the future either," he said.

Edison's great-grandfather was so influenced by the life of Carnaro that he adopted that man's simple mode of life, and lived to the age of one hundred two. His son, the grandfather of Edison, was brought up in this same simple manner, and lived to the age of one hundred five. To him were born seven sons, of which Edison's father was one. They all lived

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past the fourscore, three of them nearing the century mark. Edison attributes his vigorous health and usefulness chiefly to the fact that his great-grandfather had the good sense to adopt the simple habits of Carnaro, which he himself in the main follows.

Old Thomas Parr, who is buried in Westminister Abbey, England, died at the age of one hundred forty-nine. When examined by the king's physician a short time before his death, he was said to have been in excellent health, his arteries were still soft and elastic. The doctor who examined him said he saw no reason why he should not live another ten or twenty years. Unfortunately he was taken to the king's court. One year of such living was sufficient to end his earthly career. All his life his habits were simple. He neither drank nor smoked, and he practically subsisted upon a fleshless diet altogether. The food on the royal table caused his dealh.

WORLD OF BOOKS.

Vedic Teachings and Ideals. By "Atma." Published by Dayanand Centinary Committee, Muttra. Price Rs. 1-12-0.

Part I. of this book is a refutation of some of the allegations of Dr. Bhandarkar against the Vedas made in his treatise ' Prapanna Pralapita '. This part appeared in the Vedic Magazine in the form of articles. It has now been re-issued in the form of a book. Part II. contains English translation of *mantras* of the Veda under various suitable headings. If the original text were printed side by side with the translation, the value of the rendering would have been considerably enhanced. The book, as it stands, is an attractive compendium of the teachings of the Vedas on some important moral and spiritual topics.

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Truth and Vedas. By R. B. Thakur Datta Dhawan. By the same publisher. Price As. 8.

This booklet of 102 pages is an exposition of R. V. X. 170. The author finds in this hymn an elucidation of the virtues of Truth. He disagrees with previous commentators who read in it the praises of the Sun. His method of exposing the verses is elaborate. The text of every verse is followed by derivative explanation of the principal words. Then comes literal translation and then paraphrase. In the end the author says his own say on the verse. For comparison the translations of Wilson and Griffith are given in footnotes. Parallel passages from the Bible and other hymns of the Vedas are also cited. It is thus that only four verses cover so many pages. The reader finds his labour of going through the book more than requited. If a distinction were made between words of different gender so as not to treat them as nouns in apposition, the rendering would be still more faithful, though the import of the poem, would still remain unchanged. The method of the author has much to commend it.

Truth, Bedrock of Aryan Culture. By the same author. Price Annas. 10.

This was originally intended to be an introduction to the above volume. As its bulk grew, it was thought more appropriate to issue it as a separate treatise. Great emphasis has been laid in the book on the practice of the sovereign virtue of Truth, which has been rightly characterised as the bedrock of Aryan Culture. The teachings of the Vedas, the Upanishads, the Epics, Smritis, and stories from history and fiction are reproduced to trace the importance attatched to this golden virtue throughout Arya history. The thread is continued till the time of

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Dayananda, whose sayings in this behalf are also quoted. At the end of the volume the author affixes his 'Lesson of History', in which he embodies the moral he draws from the fate of ancient empires, such as Egypt, Nineva, Persia, Greece, Carthage, Rome, etc., the fall of each of which he attributes to its moral deterioration. We wish greater care were taken in proof-reading.

भजन भास्कर *Compiled by P. Harishankar Sharma Kaviratna. By the same publisher. Price Annas. 8.*

Songs and poems by various authors have beeen collected by the compiler for use in Arya Samajes. The volume contains 256 pages and covers a very wide field. The literary value of the book would be enhanced if the names of the authors were given under the musical pieces. Singers would like names of *rags* etc. also appended.

सत्यार्थ प्रकाशः *Translated by P. Shankar Deva Pathak Kavyatiratha. By the same publisher. Price Rs. 2-4.0.*

This is a Sanskrit translation of the famous book of Rishi Dayananda. The translator, instead of making his rendering ornate from the literary point of view, has aimed at sticking faithfully to the letter of the text, which object he has achieved with considerable success. The book fulfills a long-felt want. Pandits who think it beneath their dignity to read Hindi will find in this rendering a volume to their heart, which they might appreciate still more, if the tanslator had chosen to reproduce in his own independent style the meaning of the text, thus giving it an elegant and beautiful wording. But then perhaps the translation would not be exact. The author has avoided this defect.

आर्य समाज के दश नियम *By Swami Satya Prakash Ji. By the same publisher. Price Annas. 4.*

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Verses of the Veda have been quoted in this little book in support of the ten principles of the Arya Samaj. While some of the verses are clear, the connection of others with the principle which they elucidate is not so manifest. As a collection of *mantras* from the Veda this tract will be found to be a useful reading.

ओ३म् प्रत्यक्ष *By the same author. Published by the Sarvadeshik Arya Pratinidhi Sabha, Dehli.*

Price Ans. 12.

This is another collection of Vedic verses, in which attributes of the Almighty Om are set forth. In his introduction the author criticises the teachings of other religions on the same subject. Instead of referring to these religions by name he only hints at them, thus enveloping his meaning in wonderful mystery. His language too is grotesque. The press has not been able to carry out his instructions, otherwise he would have even such particles as **तो** changed to their Sanskrit original **तु**, **नहीं** to **नहि**, **पास** to **पार्श्व**, **साथ** to **सार्थ**. If along with the import of whole verses, the meanings of individual words were also given, the usefulness of the book for the ordinary reader would be much increased.

EDITORIAL REFLECTIONS.

THE GURUKULA ANNIVERSARY.

The Gurukula anniversary was celebrated on the 8th-12th April 1925. The Gurukula premises at Kangri were not this year in a fit condition for the anniversary to be held on them. The Ganges floods had left huge deposits of sand, which flew about with the wind throughout the day. At considerable expense, therefore, the requisites of the annual fair were brought this side of the Ganges and a huge *pandal* set up near *Mayapur Batika*.

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The audience this year was necessarily to be thinner than in previous years. The Birth Centenary of the Rishi had just taken place at Muttra, and pilgrims from all parts of the country had, some after a week's, some after a fortnight's, some after a month's, absence, gone back to their homes. It was most difficult for the majority to undertake another journey at such a short interval. Yet thousands came. The afternoon meetings were specially crowded.

The programme included several conferences. At the Ayurveda Sammelan Shriyut Lakshmipathi presided. His address in English was translated into Hindi. Pt. Arya Muni, and Shriyut Gana Nath Sen were in turns presidents at the Sarasvati Sammelan, in which papers on "Religious Toleration in Ancient India", and 'Political Theories in Ancient India, were read by Br. Indra of the IV year Class and Pt. Satyaketu Vidyalankar respectively. The thesis of Pt. Satyaketu was highly appreciated. It was followed by an interesting discussion. The writer was of opinion that all modern theories as regards the origin of kingship have their counterpart in Aryan polity. One may differ with him at this point or that, but the assiduity of the author of the elaborate paper has to be recognised. Under the presidency of Dr. Balakrishna, Principal,Kolhapur College, Br. Chandra Gupta expounded his proposition that India of the present day needs household industries and large scale machineries side by side. While for the production of certain articles,such as navigation materials etc., large scale industry is an indispensible necessity, the economic and moral welfare of the masses in India requires that for every day necessaries of townsmen and villagers there should be employed means which involve decentralisation of labour and

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capital. Pt. Vishvanath, late Professor of Veda in the Gurukula, read his learned discourse on Swami Dayanand's method of the exposition of the Vedas.

Among lecturers were eminent personalities of the Arya Samaj, such as Swami Satyanand, Swami Swatantranand, Pr. Ramadeva, Pt. Budha Deva, Prof. Satya Vrat, Pt. Dharmendranath, Pt. Jagannath, etc. etc. Pt. Budha Deva refuted the Pauranic dogma that Yajnas of the Veda include animal sacrifice. He gave his alternate meanings of passages from the Brahmanas. On the authority of the Brahmanas themselves Pt. Dharmendranath established the superiority of the Gurukula system of education over all alternate schemes for the training of the young. By means of solid facts he demonstrated how modern educationists are by and by accepting now this feature, now that, of the Gurukula. Pr. Rama Deva spoke in his usual vien. His proposition was that western culture, wherever it goes, brings about the moral and physical deterioration, sometimes even annihilation, of the aboriginal races. He had just come from Africa and was equipped with facts and figures from the census reports of those regions. He appealed for the preservation and revival of ancient Indian modes of life and thought, which alone, said he, could save the Indian population from certain ruin. To this end the maintenance and popularisation of the Gurukulas was necessary. On the literary life of the country the mark of the Gurukula graduates was indelible. They could, if they became numerically strong, refashion and remould the whole country's life and thought.

Collections for the Gurukula, including promises, amounted to about two lacs of rupees. Besides a sum of sixty thousands in cash, and a promise of thirty thousands more which Pr. Rama Deva's African tour has brought to

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the Gurukula coffers, a donation of fifty thousand rupees was promised by Shriyut Tek Chand of Dera Gazi Khan. Pr. Rama Deva's collections from Africa are the largest that have been hitherto made in those regions. Keeping in view the sad bereavement which clouded the mentality of the Professor in those days, and in the face of which he continued his subscription campaign, spontaneous praise wells out from the heart of the hearer for his indomitable devotion to the cause of the Gurukula and the Arya Samaj. Shriyut Tek Chand sets apart 25 thousands for a block in the College Hostel, and with the rest will have established an endowment, from the income of which a Brahmachari may be taken every year into the Gurukula and maintained till he finishes the Gurukula course. This latter donation comes in time when the Gurukula, on account of the late catastrophe, is badly in need of funds.

Considered from the point of view of the programme and funds the anniversary was an unqualified success.

THE DATE OF KAUTILYA.

The date of Kautilya Arthashastra is a subject of controversy among scholars. There are some who think that Chanakya of the time of Chandragupta, to whom the Arthashastra is according to the orthodox tradition attributed, is merely a mythical personage. R. Shama Shastri is, on the contrary, of opinion that the traditional account of the authorship and the date is correct. Writing to the *Calcutta Review* for April 1925, the learned writer says:—

I may now proceed to deal with the positive evidence which goes to establish the earlier traditional date to it beyond dispute. It is the system of currency described in the 19th chapter of the 2nd Adhikarana of Arthasastra. It is as follows;

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10 seeds of Masha (*Phraseculus Radiatus*) or 5 seeds of Gunja (*Abrus precatorious*...	1 Suvarna Masha
16 Suvarna Mashas	1 Suvarna or Karsha
4 Karshas	1 Pala
88 White mustard seeds... ...	1 Silver Masha
16 Silver Masha or 20 Saibya seeds	1 Dharana

The names of the several coins are also stated in II. 12 of the same work. As Panini has also mentioned the names of these coins, Karshapana in V. 1, 29 ; Pana, Pada, Masha (V. 1, 34), it follows that this system of currency was current during the time of Panini and continued to do so during the reign of Chandragupta till it was replaced by Dinara and its subdivisions sometime before Patanjali. That during the time of Patanjali, Dinara and its subdivisions were prevalent is evident from the Smritis of Katyayana (Vararuchi ?) quoted in the Smritichandrika (Vyavahara Kanda, Part I, p. 231). This system is stated as follows :

4 Kakanis	1 Masha or Pana
20 Mashas	1 Karshapana
4 Karshapanas	1 Dhanaka
12 Dhanakas	1 Suvarna
3 Suvarnas	1 Dinara

In the passages quoted from Katyayana it is also stated that this system of currency was in use in the Panjab. It is well known to historians that the word Dinara is the same as Denarins, the name of a Greek Coin (264-B. C.) It goes without saying that the introduction of Denarins and its subdivisions into the North-West provinces of India was due to the Bactrian principalities established to the west of the Indus after the departure of Alexander the Great from India. That during the time of Patanjali the currency system of 16 Mashas forming a Pana or Karshapana was not in existence, is clearly stated in the Mahabhashya (1, 2, 3,). While commenting on I. 2, 64, he says as follows :

" Vyarthesbu samanyafsiddham. Vibhinnarthesu cha samanyatsiddham. Sarvatra asnoterakshah padyateh padah

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mimiteh mashah tatra kriyasamanyatsiddham. Aparastvaha pura kalpa etadasit shoddsa mashah karshapanam shodasa palah mashasamvadyah. Tatra sankhyasamanyatsiddham."

"The retention of only one word in a compound of many similar words differing in meaning is made possible by finding some idea common to all the different meanings. The word aksha is derived from the root 'as' to pervade; pada from pad to move: masha from ma to measure. Here ((in the several ideas or objects signified by each of the words, aksha, pada, and masha) what is common is the root-meaning. But another (teacher) says:

It was in times past that sixteen Mashas made one Karshapana, and sixteen palas one mashasamvadya. Here what is common in different meanings is to be found in number."—What is meant in the above passage is this.

It is a rule (I. 2, 64) of Panini that in forming a compound of many words which have the same form in all the numbers of any single case-ending, only one word is to be retained, whether the words mean the same or different things. Example:—Vrikshah,+vrikshah+vrikshah=vrikshah. Ramah (son of Dasaratha) + Ramah son of Vasudeva) + Ramah (son of Jamadagni = Ramah.

Since it is possible to use a word in plural when many similar things are meant, Patanjali came to the conclusion that the rule was unnecessary. But the difficulty lay in the case of words of different meaning, though of the same form, as in the case of aksha, pada, and masha, each meaning coins of different standard. Here, too, taking the root meaning of the words, it is possible, says Patanjali, to find something that is common to all different ideas signified by the words similar in form. Instead of finding what is common to different ideas in the root-meaning, another teacher went so far as the number to find some identity in the conception, particularly in the case of the word Masha. Formerly a Karshapana meant 16 Mashas: but in the time of the teacher it meant something else (*i.e.*, 20 Mashas). Even here it is number that is common to both. Hence there is identity in meaning.

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It is clear from this that the Arthasastra is a work of the age when a Masha = 1/16 of a Karshapana was current and that during the time of Patanjali, a Masha did not mean one-sixteenth of a Karshapana but something else, What was the other thing it meant is probably 1/20th of a Karshapana, as stated in the Katyayana-Smriti. Whatever might be the other sense in which that word was used in the time of the Mahabhashya, one thing is certain that long before Patanjali and the other gramarian referred to by him a Masha = 1/16th of a Karshapana as stated in the Arthasastra ceased to be current. It follows, therefore, that the Arthasastra of Kautilya, describing as it does the prevalence of the Karshapana of sixteen Mashas, must necessarily have been in existence before Patanjali ; for the Arthasastra is a lifelike picture of commercial history of the times to which it belongs, but is not like the Smrities devoted to the description of the currency of the Vedic times merely in consideration of its sanctity. Even the Smriti-writers could not be free from the influence which the commercial condition of their time had exerted on them. Hence it is that they are found to make use of the Dinara and its sub-divisions in their rituals, instead of the Vedic Satamana, Salka, Harita, and Nishka. They could not help it since the Vedic currency was long extiuct. Such being the case how can it be expected that the Arthasastra would refer to currency of bygone ages without any attention to that of its own times. If it had been written in the third or the fourth century A. D. it would certainly have related the currency system of the Sakas, Andhras or the Guptas, and never at all that referred to in the Sutras of Panini.

THE GENISIS OF PURDAH IN INDIA.

Aziz-ud-Din Ahmad B. A., has the following remarks on Purdah in a contribution of his to the *Modern Review* :—

In ancient Indian society Purdah does not seem to have been so strict and widespread as it has subsequently become

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since the Mahomedan invasion. During the first few years of Mahomedan conquest, when the country was held in military occupation, there was not much love lost between the conquerors and the conquered. And this was but natural. Racial hatred and political subjection embittered the relations between the Hindus and Muslims. At such a time and under such circumstances the Hindus could not, with any fairness to themselves, allow their women to move freely among their Mahomedan conquerors, especially among soldiers, who were, as it is only too common to a victorious army, generally lawless and devoid of all sense of social decorum and moral influence. The superior Mahomedan officers also could not allow their women to move freely among the soldiers who were generally recruited from rude and barbarous tribes, nor could they allow their women to move freely among the Hindus whom they naturally looked upon as inferior beings. Seclusion of women thus became a necessity both for the conquerors and the conquered. Nor was this all. Besides this well-marked distinction between the Hindus and the Muslims, as the conquered, there were many other differences of caste and creed, religion and race. The differences in social customs and usages were only too many to be enumerated here. All these differences combined to create a gulf of separation between the Hindus and Muslims. Living as the rulers and the ruled, the male members of both the communities could not but come in close and direct contact with one another, but the weaker sex was jealously guarded by both the communities. Thus Purdah, which was once introduced as a necessity, when the Muslims held the country in military occupation, became a fashion when they began to look upon India as their home and settled as peaceful neighbours to the Hindus.

THE EVILS OF PURDAH.

The same writer says further:—

The General want of culture and progress among the Indian Muslims may, to a large extent, be attributed to the inhuman observance of this custom. Girls of the age of 9 or 10 are seldom allowed to stir out of the Zenana and from this

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tender age they are crippled in body as well as in intellect. Without education and culture they are absolutely of no use to their family and when they become the girl-wives of their boy-husbands they are compelled to undertake duties for which they are never trained. They generally produce half a dozen sickly and deformed children before they pass their teens. Being themselves hopelessly ignorant, they do not know how to bring up their numerous progeny. So, each succeeding generation becomes more ignorant and less equipped for the struggle of life than the preceding one. Living within the four walls of the zenana, these unfortunate creatures know nothing of what passes in the world outside and as a result thereof they cannot adapt themselves to the changed circumstances of the times. The only thing for which they are fit under the sun is to breed a race of pigmies.

THE MAGNANIMITY OF THE ARAB PROPHET.

C. F Andrews in an article contributed to the *Visva Bharati* (latest issue) remarks as regards the so-much trumpeted magnanimity of the Arab Prophet:—

I know that we have the remarkable instance of the Prophet's forbearance and magnanimity, when Mecca was entered in triumph after weary years of struggle. But there were clearly political gains of the very highest order to be obtained by such a magnanimous act; and deeds of dire punishment are equally apparent as a part of the Prophet's conduct along with such acts of sublime forgiveness. "I *believe* in retaliation," was the final word to me in an argument, which I had with one of the noblest Musalmans I have ever known; and another said to me, with an emphasis which I can never forget, "My religion *commands* me to take up the sword on certain occasions."

CHRISTIANITY AND ISLAM IN AFRICA.

One of the tests by which may be tried the sincerity of the professions of a religion as regards its aims to ameliorate the condition of 'the lowly and the lost' is the manner in which its followers conduct themselves to-

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wards the populations of newly acquired areas where owing to some cause or other the people are in a backward state of human existence Mr. Andrews applies this test to both Christianity and Islam. Islam fares comparatively far better. Writes Mr. Andrews:—

In the New World, the Christian powers of Portugal and Spain carried out a ruthless massacre, accompanied by a no less ruthless slavery of the aboriginal population. In the end, the primitive peoples were almost blotted out. France and Great Britain were hardly less relentless in their dealing with the Red Indians in the North. The records of the shooting down at sight of the Black-fellow in Australia, and the hideous indenture traffic called black-birding in Polynesia, are notorious for infamy. They have darkened and defiled the pages of human history.

It is true that slave-raids, such as those which Livingstone witnessed in East Africa, were carried out by Muhammadan dealers. Their cruelty was no less hideous than the things I have mentioned. These cannot be condoned any more than the slave traffic of the Christian merchants of Bristol and Liverpool, which stained with tracks of blood the whole of the West African coast. But even when all this is recorded, it will be seen that wherever Islam has spread among savage tribes, it has not led in the long run to their decrease in numbers. It has not blotted out whole peoples. The inhabitants have remained in virtual possession of the soil, ready to be raised in the scale of civilisation in the future.

THE BROTHERHOOD OF MAN.

With refreshing frankness the writer admits that Christianity, while it professes to aim at establishing brotherly relations among whole mankind, has in practice 'denied' that principle. In Islam, on the other hand, there is no provision for human brotherhood. The brotherhood, which Islam teaches, is simply Muslim brotherhood,

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which is, when achieved, pitted against non-Muslim humanity. Says Mr, Andrews :—

The brotherhood which Islam contemplates is always a brotherhood of believers. This relation of Muslims to fellow believers is separated off by a sharp cut line of demarcation from the Muslim relation to unbelievers. The law of brotherhood is for believers. "Know," said the Prophet, "that every Muslim is the brother of every other. All of you are equal. Ye are all one brotherood."

Nothing could be more pronounced than this stress upon the unity of all believers. Nothing could be more significant than the precise limitation of this unity to believers only. It is here more than anywhere else that I find difficulty in reconciling Islam, in its present form, with universal religion and universal brotherhood. It would appear as though a certain exclusiveness were involved within the very structure of the Islamic faith.

It is true that the spirit of brotherhood engendered by Islam not unfrequently oversteps the barriers of formal creeds and overflows to all mankind. The whole Sufi Movement in India has this ideal behind it. Such a true brotherly love I have myself experienced within the homes and hearts of Muslims, who have been more than brothers to me. But the division of human life between Muslims and non-Muslims seems almost fundamental both in Muhammadan law and social obligation. The fact that today in the Twentieth Century any non-Muslim who ventured openly within the city of Mecca would do so at the peril of his life, makes painfully clear how hard and fast the line is still drawn.

I am well aware that Christianity has flagrantly denied in action the principle of universal brotherhood which its creed professes. I am also aware that Islam has far more effectively solved the race problem within its own borders than Christendom has done hitherto. Indeed, no apology for the Christian Church is possible as things stand today. The

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sin committed is against the light, and therefore it is all the greater. 'Race' Churches exist in defiance of the will and spirit of the Founder of the Christian Faith. In the Southern States of North America and in South Africa the situation has become quite indefensible, and from the humane standpoint quite intolerable. Nevertheless the gulf of religion in Islam between believers and unbelievers is still unbridged, and there seems no way of bridging it except for the whole world to be converted to Islam.

DATE OF THE QURAN.

A manuscript copy of a translation of portions of the Quran into Old Syriac has of late been found by the John Rylands Library in Manchester. In the *Bulletin* of that Library appear the following remarks on the new find:-

More than two-thirds of the important Surahs of the Kuran are involved in the translation, which is of the utmost importance, for the following reasons :

1. It contains some new verses of the sacred text of Islam, which are not found in the standard text which has been in use by Muslims for many generations. Some of these verses have been traced by Dr. Mingana in the works of Muslim traditionists, as having been actually uttered by the Prophet, which some of them cannot be accounted for and are unrecorded even by the numerous compilers of Islamic tradition.

2- Even in the verses that are actually in the Kuran of to-day the Syriac translation offers a considerable number of variants. Some of these variants are shown by Dr. Mingana to have arisen from an Arabic text similar to the one we possess, and others seem to be completely foreign to it.

Furthermore, the Kuran is shown to have been standardised in the form in which we now know it, not by the third Caliph Otman, as has been universally believed hitherto, but more than forty years later by Hajjaj the

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powerful lieutenant of the Umavyyad Caliph Abdul Malik.

THE BONA FIDES OF ASTROLOGY.

Commonting on a book on Astrology, Mr. J. C. Roy writes:—

The desire to probe the unknown is natural and has made man what he is. His science and civilization, his progress in the spiritual and material world, are the outcomes of his inherent inquisitiveness. Yet we cannot view with equanimity the mental slavery to which we have been reduced by multifarious doctrines promulgated by our ancestors borrowing the hallowed names of ancient Rishis. At one time, during the Buddhist period, the country appears to have suffered from a plague of fortune-tellers who were called Nakshatrasuchi and denounced as outcastes by the wise leaders of thought, while shrewd statesmen like Chanakya realizing the failings of the people employed them as spies, Yet soothe-sayers and Zadkiels flourished as they do now in every country. Gagra (2nd cent. B. C. ?) was eloquent in his praise of the proficiency of the Yavanas in astrology, and not a few eminent astronomers both of the East and of the West believed in its truth. It seems the desire to be duped is as strong as the desire to be fore-warned, and we commend the prob'em to psycho-analysis. The crowing of the crow, the tick of the gecko the sneeze of a man, the running of a fox, and the behaviour of other animals have been given meanings by the sorrowing and hesitating mind. The throwing of dice, the naming of numbers, the drawing of lots, and a hundred other contrivances to determine events are purely gambling with chance. As in the medical profession there are a hundred quacks for one doctor, so there are charlatans in the realm of belief. Once the door is opened to the possibility of divination there is no knowing where the signs may end. Heaps of rubbish have thus accumulated in the nooks and corners of the edifice which was merely a hut at the beginning, and though Railways and Steamers running every day at all hours, whithout heeding the malignant influences of the lords of days and hours, and a host of evil conjunctions are a daily and open proof of the absurdity of their claims as determining factors, it will take years before the apprehension from the supposed influences can be removed from even the well-educated mind which has imbibed the belief.

The author has laid stress on the importance of Daiva which we readily admit, but has hardly anything to say regarding the possibility of divining it and through an analysis of elements of time as measured and expressed son

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fifteen hundred years ago. These are distinct propositions, and each has to be established independently of the doctrine of Daiva before Jataka can claim to be a science. It does not matter whether Lok Tilak or other eminent men believed in its truth, or whether certain predictions proved to be true. We have ourselves heard of startling predictions made by a gentleman who studied jataka out of curiosity. But he had doubts, since many were wide off the mark, and no sane man would depend upon the predictions and guide his life accordingly. The books on Jataka themselves afford numerous instances of doubts which is to be decided one way or the other according to the judgment and cleverness of the adept. At any rate the precepts are not mathematical formula, but admit of different interpretations. The early horoscopists were content with seven planets which were supposed to control destiny by their positions, in the signs of the Zodiac as they were supposed to do the days of the week. The two nodes of the moon were afterwards added to the list about the 7th cent. A. D. (The author has added two more, Uranus and Neptune after European astrologers.) There are various periods and Parasar's Hora is a voluminous work on the subject which will bewilder any serious student. Of these three at least are now recognized, viz., one which assumes the full span of life to be 120 years, another 108 years, and a third 96 years (perhaps average duration of life), over which planets exercise their influence for definite periods in succession. Besides there are the influences of the, day of the week, month, year, the tithi, nakshatra, yoga, karana, the signs of the zodiac, the degree of the ecliptic on the horizon at the time of birth, and a hundred different kinds of conjunctions, enmity and friendshid among the planets. Have the effects of each of these factors ever been verified? Where was the mathematician who analysed the vast mass of statistics which were necessary and calculated the effects of each factor? To this question there is no answer.

THE INCUBUS OF AURANGZEB.

Sir Theodore Morison, ex-Principal of Aligarh College, contributes an article to the *Contemporary Review* in which he compares the religious persecution of Aurangzeb to that practised under the orders of Louis XIV. in France. He thinks the religion of Muhammad was not responsible for Aurangzeb's fanatacism. The latter was his individual freak. Hindu-Muslim troubles of today are, says he, a heritage of the days of that last majestic Moghul. Among factors which make for communal disunity the rankling memory of the days of Aurangzeb is not the least worthy of note.

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"The evil Aurangzeb did lived after him and his dynasty. When a hundred years after his death the English extended their dominion to northern India and re-established material order, they were unable to impose a moral peace. The age-long feud between Hindus and Mohammadans which Aurangzeb had envenomed was still inflamed, and it has not yet healed. There are probably more causes than one which prevent the growth of a national feeling among the peoples of India but without question the most conspicuous and the most important is the enmity between Hindus and Mohammadans. Nationality has been defined as a community of historical antecedents, as the common memory of sufferings endured and of triumphs achieved side by side. In the history of their country the Hindus and Mohammadans of India can not find this common memory. The Mohamadans feel a justifiable pride in the splendour of the Mughal Emqire. To the Hindus the Mughal Empire is associated with the name of Aurangzeb and evokes memories of humiliation and suffering; for a past in which they can take pride they have to go back to the almost legendary days of Asoka, in whose renown the Mohammadans have no lot or part. Had the tolerant policy of Akbar, Jahangir and Shahjehan been continued by Aurangzeb, the Hindus might have joined with the Mohammadans in a common pride in one of the most splendid epochs of Indian history, and on this basis an Indian nationality might have been established. It is the memory of Aurangzeb which still marshals Hindus and Mohammadans into separate and hostile camps."

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READY

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CONTENTS.

PAGE

1. Interpretations of the Vedas and the Bible—
   Prof. Romesh Chandra Banerjee M. A. ... 2
2. Manorama or The New Woman Redeemed—"Kaushala" 2
3. India and World Peace—Mr. C. N. Zutshi, M. R. A. S., (London) 2
4. The Dialogue Between Yama and Yami—Chamupati 2
5. Mahatma Gandhi on Varnashrama—Pt. Dharmadeva Siddhantalankara 28
6. The Coming Renaissance 29
7. Contemporary Thought Reviewed—
   Ruins of an Aryan Empire 30
   Architectural Remains 30
   Evidence of Traditions 30
   The Present Need 30
   Common Traditions 30
   Sacred Places 30
   'Hindu' and 'Indian' 30
8. The World of Books 309
9. Editorial Reflections—
   The Death of Das 311
   Id 312
   The Call of Fiji 314
   Muhammadan Vaishanavas 316
   The Sharp Edge of the Sword 318
   Sale of Minor Girls 319
10. Gurukula Samachar 320

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THE

VEDIC MAGAZINE.

सर्वेषामेव दानानां ब्रह्म दानं विशिष्यते । (मनु०)

Of all gifts that of Divine knowledge is the highest & noblest.

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INTERPRETATIONS OF THE VEDAS AND THE BIBLE

(By Mr. Romesh Chandra Banerjee, M. A.)

Western scholars have laid the Hindu under a deep debt of gratitude by assisting in the preservation and circulation of the Vedas, the supreme scriptures of Aryan religion. The labourious scrutiny with which European Sanskritists have compared the various available recensions of great Sanskrit works is undoubtedly commendable. But notwithstanding all these merits, they labour under one great fault *viz.* that they have as yet failed to penetrate beyond the mist of superstition and prejudice which encase the current commentaries of the Vedas. And in this matter, modern Hindus are, at least, partially responsible for the errors of European scholars, in as much as the former, by their conduct and practices lead, not unnaturally, the western observers to think that the current superstitions, polytheism, the inhumanities of the caste "sytem" (in which by the bye, there is very little of "system"), worship of stones and trees and snakes and Muslim graves, were all,

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at least in their origin, sanctioned by the Vedas, the fountain head of Hindu scriptures.

I do not claim to be a scholar. I will only examine here the position taken up by European scholars and their Indian followers in regard to the interpretations of Vedas, from the commonsense point of view, and along with it compare the same European scholars' attitude towards the interpretations of the Bible, the scripture of the Europeans' religion.

It is a well-known fact that passages culled from books within several centuries back in languages which are utterly unfamiliar to us, are liable to various interpretations. Words of current living languages undergo such surprising changes in their meanings, and that so very quickly that it requires but ordinary commonsense to realise that words and sentences written *one or two thousand years ago* may not convey exactly the same sense which people attribute to them *one or two milleniums after*, according to the current connotation of words. If this be a fact, how careful should we be when interpreting passages of the Vedas, the age of which has not yet been even approximately fixed!

Not that European scholars always neglect to be vigilant in this matter. Recent workers in the field of Sanskrit learning have attempted so far as lay in their power, to get at the true meaning of Vedic *mantras*. Here again, the current Hindu religion with its millions of votaries, supported by the crooked but powerful intellect of the defenders of *status quo* in religion exercise a great influence on the minds of European savants. The result of all this is this that they cannot in the majority of cases but accept Sayana and Mahidhara as the greatest commentators of the Vedas.

But consistently with their attitude to the Bible they should not do so. It is admitted on all hands that both the Old and the New Testaments are worthy of great reverence

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in the eyes of Christians. Learned Christian divines have published carefully edited volumes, on this subject giving ample commentaries on all important passages and words of the Bible. My attempt here will be to show how interpretations have varied with the advance of age, and how learned European scholars have not scrupled to accept the latest and most reasonable expositions rejecting older ones, which had been held to be unalterable for centuries. Christian European savants who ave hwritten volume after volume on the polytheism of the Vedas have not the least hesitation in accepting the latest interpretation of the Bible whereas the same Christian scholar will stick to the twelve century old Sayana (although the latter appears to be extremely irrational) and reject the most rational interpretation of Bhagwan Dayananda. Of the Indian savants who are very rational and discerning in other matters, but in the matter of the Vedas, consider it a mark of great scholarship to follow the path trodden by the European, the less said the better,

To come, however, to the Bible. I will quote below a few illustrations from *Ecclesiastes*, a book of the Holy Bible, to show how interpretation of innumerable passages of this book has undergone change and give along with them, the latest interpretations which are acceptable to educated Christians. The quotations are all from *Ecclesiastes* (edited by Dr. Plumptre) of the *Cambridge Bible for Schools and Colleges* series (1907).

On the name of the book—"Its very title has received some dozen discordant interpretations. The dates assigned to its authorship by competent experts range over very nearly a thousand years, from B. C. 990 to A. D. 10. Not less has been the divergence of opinion as to its structure and its aims. It has heen regarded as a formal treatise, or a collection of unconnected thoughts and maxims.....or as a dialogue." (p. 7).

On interpretations :—

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Text—"*All the rivers run into the sea, yet the sea is not full.*"

Old interpretations—(*a*) All wisdom is in the heart of man and the heart is not full, or (*b*) The whole law goes into the heart and the heart is not satisfied, or (*c*) All people will join themselves to Israel and yet the number of Israel will still grow, or (*d*) All Israelites go on their yearly pilgrimage to Jerusalem and yet the temple is never crowded or (*e*) All riches flow into the kingdom of Edom (*i. e.* Rome), but in the days of the Messiah they shall be brought back (p. 76).

Modern—"The words express the wonders of the earliest observers of the phenomena of nature: as they observed, the poet described." (p. 106).

Text—"There is one alone, and there is not a second, yea, he has neither child or brother."

Old Interpretations—(*a*) He who is alone is God, the ever-blessed one. (*b*) orHe is Abraham who had no son or brother or wife when he was thrown into Namrud's furnace (*c*) or He who is alone is the tribe of Levi, who found no end of all his labour in erecting the Tabernacle, or (*d*) that which is alone is the evil lust which leads a man to sin and breaks the ties of kindred or (*e*) the words describe Gebini Ben Charson who was his mother's only son and was blind and could not see his wealth and had no end of trouble with it." (p. 77).

Modern—"The gaze of seeker now falls on another picture. That which strikes him as another example of vanity of human efforts is the frequent loneliness of the worshipper of wealth. He is one, and he has no companion, no partner or friend" etc. (p. 161).

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Text—"Give a portion to seven and also to eight."

Old interpretations—(*a*) refers to the laws of the Sabbath on the seventh day of the week and of circumscision on the eighth day after birth or (*b*) to Moses as in the seventh generation from Abraham and Joshua as representing the eight or (*c*) to the ceremonial precept of Lev. XII, 1—3; or (*d*) to the seven days of the Feast of Tabernacle and the closing festival of the eighth day" (p. 78).

Modern—"We find in it the counsel to give freely as opportunities present themselves" (p. 205).

Text—"In the morning sow thy seed and in the evening withhold not thine hand."

Old interpretation—"Marry in thy youth and beget children and if thy wife dies marry again in thine age and beget more children" (p. 78).

Modern—"He (man) is to sow the seed of good and kindly deeds, and wait for the harvest, the prospect of which is hidden from him." This, according to the Editor is "the truest and *most satisfying interpretation*." (p. 207).

I need not multiply instances. Those who desire to seek more specimens of Biblical enigmas may consult the book in question. What I wish to point out here is that, had Dr. Plumptre, for example, been editing a volume of Vedic *mantras*, he would not probably be a seeker of the "*most satisfying interpretation*" of the said *mantras*, but would carefully and deliberately stick to mediæval interpretations, written by persons who are as worthy of admiration as the Jewish interpreters who thought that the last quoted passage of the *Book of Ecclesiastes* means—"men are to seek sensual pleasures not in the morning of their youth only, but in the eventide of age, not to be afraid

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of begetting children in or out of wedlock, in any period of their life." (p. 207).

Take again the song of Solomon. To a layman who reads this piece without consulting any Christian commentary, it is nothing but a passionate love of song. Yet the editors of the Variorum Bible (Drs. Cheyne and Driver) have put in notes at the head of every chapter to indicate the spiritual significance of the passages of what apparently is only an amorous poem. What can be the meaning of such passages to a layman :—

"Let him kiss me with the kisses of his mouth," "By night on my bed I sought him whom my soul loveth," "Behold thou art fair; my love, behold thou art fair, thou hast dove's eyes.....thy hair is like a flock of goats..... thy teeth are like a flock of sheep.....thy lips are like a thread of scarlet.....thy two breasts are like two young roes that are twins....." etc. etc. The Christian editor says that these passages are to be taken allegorically and they mean things like these—"The Church's love unto Christ" "Christ setteth forth the graces of the Church. He showeth his love to her" etc. etc. Even laying aside the question of the propriety or otherwise of embedding spiritual instructions in what apparently are long voluptuous poems, I am ready to accept the spiritual interpretations like the above. But, if it is right and proper for educated Christians to reject older, degrading, and less rational interpretations of the Bible and accept modern ones as "most satisfying interpretations," why should it not be right and proper for me, the modern educated Hindu, to do the same in the case of the Vedas ?

The most elevating, rational and "most satisfying interpretations' of the Vedas as yet made are those of Bhagwan Dayananda. Yet, his interpretation has not yet found a place in books on history of Sanskrit literature written by eminent Christians. The reason evidently is that Swamiji's interpretations do not, according to these writers, conform to

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the so-called traditional commentaries. But very eminent Christian Scholars have thought it a virtue to set aside the raditional older and degrading interpretations, because they are not "satisfying" to the modern cultured minds. Why this disparity, pray, in your attitude to the Bible on one hand and the Vedas on the other. Is there any strong motive behind this consciously assumed bias against the Vedas ?

Whatever may be the academic reasons for or against the interpretation of Vedas by Swami Dayananda, to me, a humble and fallen descendant of the great Aryas of old, there are very strong practical reasons in favour of its acceptance. By the general concensus of civilized races, monotheism is more elevating than polytheism or whatever name you may give to the practice of offering flowers and food and clothes and money to human-like or other images or trees or stones or meditating on the form or attributes of the latter. Bhagwan Dayananda has conclusively proved that the Vedic mantras teach a monotheism. Every intelligent Indian now understands that the practice of condemning a man merely on account of his birth and insulting and ill-treating him and denying him the elementary rights of social life is unjust, and that in fact, what is erroneously called the present *caste system* is really a confusion of things. Dayananda has shown that those who are for equality of men in religion can take their stand on the Holy Vedas. Similarly most people will agree that widow-marriage is justifiable under certain circumstances at least, that infant marriage is injurious to social well-being, that an ancient culture like the Aryan culture cannot be kept alive if there be no true regard for the past and if the inheritors of culture and civilization are not solidly united in the task of defending it. All these objects desired by the patriotic and intelligent Hindus are achieved by accepting the teachings of Swami

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Dayananda. I will not hesitate in accepting that meaning which elevates my soul, which gives me a living faith which will enable me to be strong and fortify me against internal and external enemies, which will teach me to love my fallen and dying co-religionists and bind us all into a solid fraternity.

And since almost every Sanskrit passage, like passages in any other classical language, is actually capable of more renderings than one according to the derivative and other meanings of words, and since it is considered even now (not to speak of olden times) that the greater the number of expositions a man can put on a certain text or word, the higher is his mark of scholarship, why should we stick to those commentaries of our supreme *shastras*, which support superstitions and such corrupt social and religious ceremonies which separate brother from brother, degrade the mind, bring about useless waste of money and render us an easy prey to foreign proselytisation, and reject that exposition of the *shastras* which makes us better in every way ?

The modern educated Hindu who has not studied the Vedas laments that he has no creed, and that his religion gives him no strong bond of fraternity like that of Islam. His laments are useless and unnecessary. Let him come to the Vedas with Swami Dayananda as the guide, he will have a burning creed and an indissoluble bond of union with his co-religionists, without which, by the way, no *sangathan* can be perfect. The modern Hindu wants to preach his religion to Non-Hindus. What will he preach. ? The worship of images and the wonderful "scientific" merits of the caste system ? Then he will get no hearing in the civilized world. In fact, his true religion does not sanction the worship of image and the present caste system.

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If he wants to preach with any success, he must preach monotheism and religious equality of all classes of his co-religionists. And, honestly he cannot preach one thing in England or America to make himself famous and follow the rather current religion on coming home (as was and is being done by some). A definite creed to stand upon, a strong bond of unity and fraternity within his community, a living faith in One God, and an abhorrence and avoidance of all such customs and practices as regards the mind or the body—these are things which are urgently necessary for the preservation of the life of the dying Hindu. And these he can have in his own Scripture—the *Vedas*. The Christian Vedic scholars cannot reasonably hinder him from getting these things from the Vedas consistently with their own position in regard to the Holy Bible.

The above, I believe, ought to convince those European scholars and their Hindu disciples who reject Swami Dayananda's interpretation of the Vedas as "new," for after all we cannot, with the utmost exertion of our physical powers enter into the minds of the Vedic Rishis. We must interpret their mind, through their recorded words. And there are as many strong and weighty reasons as possible to believe that the religion explained by Swami Dayananda is the religion of the ancient Rishis. Of this, however, I will let more competent persons speak.

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MANORAMA.

OR

THE NEW WOMAN REDEEMED.

(By "Kaushala").

CHAPTER XXII.

THE SEED OF THE FUTURE.

Years have passed over, but my faith hath not failed me.

W. Morris.

Rai Bahadur Anand Swarup and Hari Deva were seated in the Rai Bahadur's *sanctum sanctorum* and conversing earnestly. Manorama entered with noiseless steps but was observed by her father who greeted her affectionately, 'My dearest love! Hari and I are engaged in maturing plans for the future of the Arya Samaj—a church which I have learnt to love with an intensity of passion of which I did not think myself capable."

"May I, father dear, be a patient listener."

"Why only a patient listener Manorama"! said Hari, "you are going to be the wife of one of the leaders of the Arya Samaj in the making and are the darling daughter of the newest and yet the most respected leader of the Vedic *Church*. It is perfectly natural that you should concern yourself with the fortunes of a society in the welfare of which two men whom you love most are vitally interested."

"There is a third reason also, which your modesty does not permit you to disclose, why I should throw myself heart and soul into the work of the Arya Samaj and take pains to understand the problems that confront those who are at the helm. And it is that my most dearly esteemed teacher and, if I may say so without impertinence, brother is the most brilliant leader of the

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Arya Samaj. My future husband may be the steadiest leader in the making, my dear father is certainly the most deeply venerated patriarch, but who can doubt that my teacher is the ablest, the most scholarly and the most formidable worker in this militant Church."

"Thanks, dearest sis, for the high compliment that you have paid me."

At this Rai Bahadur who was watching this wordy encounter with the keenest and the most loving interest remarked!

"My sweetest Manorama! I must congratulate Hari upon the complete transformation that he has worked in you. Hari has succeeded where Deva Datta, Vishnu and I all failed signally. I never thought it possible that my little goose, spoilt darling of a doting father and an intensely worldly mother, would acquire an interest in serious subjects. And yet Hari the necromancer has wrought this deed. All honour to him."

"My dear Rai Sahib," said Hari, "Manorama and her father are, between themselves, making me very uncomfortable and if both of you will persist in talking in this vein, I shall have to take to my heels and cover my confusion in flight.,'

"Father," said Manorama, "leave this pleasant subject and resume the earnest conversation that was interrupted by my intrusion."

"Let me," replied the Rai Bahadur, "acquaint you with the tenor of our talk. I was just remarking to my young friend here that although the principles of the Arya Samaj and the works of Dayananda clearly revealed that the Master intended his church to be universal,

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yet the society, as at present constituted, was both sectarian and Hindutarian."

"What do you mean by these two terms?"

"It is sectarian because much more emphasis is laid upon mere belief and labels than on conduct and life. A wicked professing Arya Samajist is regarded in the light of a brother, while a righteous God-fearing Muslim or Christian is taken as one belonging to the enemy's camp and treated with potential hostility or, in any case, with armed neutrality. Again Bhagwan Dayananda laid the greatest emphasis on Truth and founded the Samaj to advance the cause of Truth. The Samaj has now ceased to be an instrument for the promotion of Truth and Right. It was intended to be a means but has become an end. Even Truth is now sacrificed to promote what are believed to be the interests of the Samaj and its numerous institutions. Expediency and not Principle is the Rule of Life. Popularity is the aim. The gaining of adherents is the end. When Dayananda was asked to suppress his views on idol-worship temporarily in the interests of his church, he indignantly refused, for he believed that his church was for the advancement of his cause and was to be brushed aside if its so-called interests required a compromise in the matter of eternal principles to the spread of which his life was consecrated. He closed the Pathshalas at Farrukhabad and other places for they failed to fulfil the object he had in view. The present day Arya Samaj would sooner burke the object than close an institution. It is institutions which bring money to the coffers of the Samaj and add to the influence and prestige of its leaders. There is not a single great leader of the Arya Samaj who does not owe his pre-eminence

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to one institution or another and those aspiring to be future leaders are equally anxious to start new institutions and thus acquire a position of command."

"But, father," interposed Manorama, "my brother is connected with no institution."

"I know, but then he is not a leader. He is regarded a brilliant speaker, a scholarly propagandist and a useful tool in the hands of those who rule the roost. His voice counts for nothing in the counsels of those who pull the strings and control the show. He is a restive puppet, a self-assertive tool, a refractory instrument, an inconvenient colleague, and yet only a puppet not the stage-manager, a tool not the wielder of tools, an instrument not the master, a colleague not the boss."

"I quite agree," said Hari.

"The Arya Samaj, as it exists," continued the Rai Bahadur, "is not a universal church. The Aryas are only reformed Hindus The principles and by-laws of the Arya Samaj make no discrimination in favour of the Hindus and yet a Hindu may at any time join the Arya Samaj without renouncing the traditions, the conventions nay even the corruptions prevailing in his clan or sub-caste. But non-Hindus are treated as foreigners. Even if a Muslim or Christian is a vegetarian and a teetotaller and is scrupulously clean in his habits, he is regarded inferior to a flesh-eating, wine-bibbing insanitary Hindu. The latter is only required to give up drink and meat—that too not in all cases—but the former must go through a purificatory ceremony, must have his head shaven and be completely humiliated before anything touched by him is eaten. And then this dining with him is paraded in a most disgusting manner. The result is that no self-respecting Muslim or Christian cares to join the

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Samaj. Adventurers and professional converts—like the infamous charlatan we all know about—some times join the society, benefit materially and socially by becoming nine-days' wonders and depart when they find themselves found out."

"I know" said, Hari "at least one polished, cultured and saintly Vedic Dharmist born of Muslim parents whose life is more Aryan than that of eighty per cent of the leaders. He would not join the Arya Samaj for he hates this mummery, does not care for notoriety and would not change his Muslim name because no Hindu—even if his name be Jungli Mall or Chuha Ram or Billamall,—is ever called upon to renounce, his un-Vedic name. He openly says that racial discrimination, whether in the field of religion or politics, is galling to his self-respect. He challenges the leaders to quote a single Vedic text or a single passage in the immortal works of the Master to justify this stupid and immoral because unjust Shuddhi ceremony."

"If this Shuddhi ceremony," said Manorama, "finds no sanction in the works of the Maharshi, how did it origninate then?"

"Well! It did not commence in the life-time of the founder. A critical biography of Dayananda has yet to be written, but even in the conglomerations of facts, fibs and legends which go by the name of biographies, it is nowhere mentioned that in practice—as regards theory the by-laws of the Arya Samaj are quite clear—the rishi ever made any distinction between Hindus and non-Hindus as regards the mode of admission to his church. I had an opportunity to speak to Mohammad Umar of Dehra Dun while he was alive. He said that as soon as the Rishi found out that he was a convert, he was a mitted to all

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the privileges of Arya Samajists and was not required to undergo any ceremonious purification. It is a historic fact that Colonel Olcott and Madame Balavatski openly declared themselves Vedic Dharmists and followers of Rishi Dayananda and the Theosophical Society of America was affiliated to the Arya Samaj. The entire correspondense has since been published. In the Rishi's letter sanctioning the declaration and the affiliation there is not the remotest allusion to a penance or the performance of any ceremony involving racial discrimination. Revd. Kharak Singh became an Arya Samajist and remained so for a long time and yet there was no Shuddhi ceremony. After the demise of the Master, the then leaders, whose faith in the principles of the Arya Samaj was but half-hearted and who regarded Swami Dayananda not as Jagat Guru charged with a cosmopolitan mission but a Hindu Reformer, required the Hindu pervert to Islam to go to Hardwar and bathe in the Ganges before he could be readmitted to his ancestral fold. Later on the pilgrimage to Hardwar was dropped, because the iconoclastic tendencies of the rank and file inherited from the Master would not stand it, and a Shuddhi ceremony was substituted with a view to bamboozle the orthodox Hindus. A few years after when born Muslims were admitted, the same procedure was followed : because it had acquired the force of custom. Pandit Gurudutta laid the foundation of what is now called the Gurukula party. For two decades its leaders talked of a universal church and of releasing the Arya Samaj from the trammels of sectarianism and Hindutarianism. But the lure of popularity was too tempting for them and the Sangathan and the Shuddhi movements afforded them an opportunity of becoming leaders of the Hindu com-

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munity as well. The temptation was great and they yielded to it. Now there is hardly any difference between the programmes of the two parties. Both identify the Arya Samaj with the Hindu Sangathan movement and have thus deliberately dragged their Master from the unique position of a world-teacher to that of a sectarian leader who roused the Hindus to hostility against the Christians and the Muslims with a view to gain his ends. The death-knell of Dayananda's Arya Samaj has thus been sounded. Just as the death-knell of Christ's Mission was sounded as soon as the Worship of Isis in the form of Madonna Worship was revived to pander to the vulgar tastes of the multitude and in the guise of Xmas festivities all the pagan observances connected with the solar deity were retained, the doom of the Prophet's Mission in India was pronounced when the worship of tombs passed for Islam and an infidel like the Agha Khan was hailed as a leader of Islamic communities; so Dayanand's Arya Samaj breathed its last, when a few Arya Samajist young men painted their foreheads red, wore rosaries and bowed before idols in order to deceive the superstitious Malkanas into the belief that they were orthodox. No amount of white-washing can now conceal the rotten bones beneath the sepulchres. What is wanted is energetic action, otherwise the Arya Samajists will become one of the numerous sects of the Hindus. Farewell, then, to all talk of a universal church destined to bring about an era of universal peace and goodwill and to break down the barriers of caste, colour and sectarianism."

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INDIA AND WORLD PEACE.

By Mr. C. N. Zutshi, M. R. A. S., (London).

Professor Herbert Adams Gibbons, referring to the influence of India on England's foreign relations in his book "The New Map of Asia" says:— "None can understand the foreign policy of Great Britain, which has inspired military and diplomatic activities from the Napoleonic Wars to the present day, who does not interpret wars, diplomatic conflicts, treaties and alliances, territorial annexations, extensions of protectorates with the fact of India constantly in mind." "That India has played an important part in shaping the British foreign policy since the last three centuries is indisuptable. India has undoubtedly been the one dominating factor in England's foreign policy, the pivot upon which alone have rotated the British diplomatic relations with all the European and Asiatic powers ever since India came to be a British possession. England waged almost all the wars in order to make her grasp on India more tight by securing control of all approaches to India by land or by sea. India has not only been the chief cause of England's wars, but she has also been the inciting cause of wars waged by other European nations that viewed India under British possession with an envious eye. The possession and conquest of India by England, a country so vast and rich, "England's cattle farm" in John Stuart Mill's words naturally kindled jealousies and lust of conquest in the hearts of these European nations and thus sharpened the edge of European diplomacy and rivalry. England's foreign policy has therefore naturally been wholly influenced by her strong determination to control India as it is India that has been the central motive of her imperial expansion—the foundation-stone of her Empire. The late Earl Curzon who has been one of England's great Foreign Ministers in his remarkable work, "The Problems of the Far East," admits this fact with regard to India in these unmistakable words. He says :—

"Whatever the future may bring forth to this country (England), it cannot fail to be a matter of capital importance, seeing that the Empire of Great Britain, though an European, a Canadian and Australian, is before

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all else an Asiatic Dominion. We still are, and have it in our hands to remain the First Power in the East. Just as DeFoe Queville remarked that the conquest and government of India are really the achievements which have given England her place in the opinion of the world, so it is the prestige and the wealth arising from her Asiatic position that are the foundation-stones of the British Empire."

I

It is a well-known fact that Napoleon was the greatest enemy of England mainly because of India. He was fired by the ambition of conquering India for France. He led his expeditions to Egypt and Syria with the hope of pressing on to India and capturing her. Arthur Jose in his book, "The Growth of the Empire" about this scheme of Napoleon says: "It had been long enough, too, to disclose fully the whole scheme by which our greatest enemy hoped to destroy our Empire. Napoleon harassed our Indian convoys from the Mauritius, but his hope had been to create for our destruction a French route to India either by Egypt and the Red Sea, or later by some overland route to Persia and the Gulf." In short the whole history of the Anglo-French rivalry (1763-1815) centred round the one ambition of the French to gain a foothold in India.

After the French danger had vanished there appeared another 'bogey' in Russia whose advent on the India frontier alarmed the British Government and led England to carry on Wars against the frontier tribes to the North West of India, against Afghanistan and Tibet so as to create buffer states against Russia's encroachments on India. Lt. Col. S. C. Vestal in his book "The Maintenance of Peace" refers to the Anglo-Russian policy in these words :—"The Russian territory is still a long way from the vital part of India, the frontier is strong by nature and has been strengthened by art, and the British have abundant means to bring to bear on Russia in other parts of the World whenever the North West Frontier is threatened. Nevertheless, it is true that the British foreign policy for seventy years has been dominated by the necessity of keeping Russia at a safe distance from India."

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England conquered Egypt in 1882 in order to get control of the Suez Canal which occupies an important position—being a key to Europe—and connects Britain's Eastern and Western dominions. An English writer, the Hon. Mr. Cowen in considering the importance of the Suez Canal to India, in his book, "Foreign Policy of England" writes thus: The Suez Canal is the link which unites our eastern and western empires Through it we reach not only India, but our dependencies in the Chinese Seas, our Australian Colonies, the Mauritius, and the British Settlements on the coast of Africa. It is the neck which connects the head with the extremeties of the Empire. This position is the key to Europe and one of its arteries. Its occupation by conquering ambitious and despotic powers would be a danger to England, to Europe and to liberty." The importance of the Canal as a link between Europe and Asia is beyond doubt. The possession of the Canal gives to Britain the command to protect her passage way to India."

England is a great naval power. Her great navy which is an eyesore to other European nations and which has ever incited them to increase their own navies, has been maintained by England mainly on account of India. In order to preserve her dominions in the East it was of supreme importance for England to keep open her sea routes to these distant possessions. In order to be able to do this England must have a big navy. The following extract from the book, "The Valor of Ignorance" by General Homer Lee, proves that the power of British Imperialism is wholly dependent on her control of the sea. "There have been great colonial and maritime powers, four or five, but they have always fallen..... If we allow our defences at Sea to fall to such a point of inefficiency that it is as easy, or nearly as easy, to cross the Seas as it is to cross a land frontier, our great empire, stretching to the ends of the earth, supported by maritime force in every part of it, will come clattering to the gound when a blow at the metropolis of England is struck."

England's army too has no doubt stimulated the growth of modern armies. It has been seldom so large as those of other European powers, but it is now kept at double the strength both English and Indian, mainly on account of

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India. British Militarism is one of the pillars upon which rests the British Empire. Sir John Seeley in his book, "The Expansion of England" says : "We found that the Government (British India) did not rest as in England upon the consent of the people or of some native constituency which has created the Government by a constitutional process ....There is only one body of persons of which we can positively affirm that without its support the Government could not stand, this is the army."

England's attempt to secure Persia by seeking the co-operation of Russia and dividing the Persian cake between Russia and herself was mainly due to India. Great Britain was anxious to bring Persia under her control so as to use her as a barrier between India and Germany. The Anglo-Russian convention of 1907 set at rest the disputes of these nations in Persia. Professor Charles Seymour in his book, "The Diplomatic Back-ground of the War 1870--1914" admirably sums up the causes which led up to this change of the old enmity between Russia and England--as displayed in the Crimean War--into amity and co-operation. "The sudden and surprising reconciliation of Great Britain and Russia was chiefly facilitated by the attitude of each nation towards Germany. Great Britain was consumed with fear of the economic development of that nation and believed herself threatened directly by its world policy. The same factors that had led to her reconciliation with France made for an understanding with Russia. Russia, on the other hand, after seeing her dream of Far Eastern Dominion shattered, was not grateful to Germany who was largely responsible for the aggressive policy of Russia in China and Manchuria. Furthermore, the activities of Russia, checked in the Far East, must inevitably be turned towards the Balkans and Constantinople, and in this quarter Russian ambitions conflicted with Germany's purpose of controlling a sweep of territory extending from the North Sea to the Persian Gulf."

Britain's hostility to Germany was due to the latter's growing strength as a maritime power and her economic development which was causing consternation and dismay in British minds. Britain's apprehensions were further accentuated by Germany's ambition to gain a foothold

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in Asia which would endanger her hold on India. Still more alarming to Britain was Germany's project of the Berlin-Bagdad Railway which was meant to bring Germany much nearer to her Great Indian possessions. Not the least among the causes which led up to the conflict of 1914 was the much disputed question of the Berlin-Bagdad Railway, or the land route to India. In the opinion of Professor Morris Jastrow, "the Bagdad Railway was the largest single contributing factor of the world War."

The treaty of Peace with Germany at the conclusion of the World War also confirms the statement that the British foreign policy is still, as it has ever been, dominated by the consideration of the retention of India and the British possession of all approaches to India in order to secure her grasp. "It was for the security of India," says a distinguished Indian American Citizen, "that Britain made a protectorate of Egypt, secured mandate in Palestine, Arabia and Mesopotamia and created the state of Hedjaz."

II.

It will be thus evident from the above facts that India has not only been the main cause of England's wars, but she has also been a constantly inciting cause of Europe's political jealousies, ambitions, intrigues, rivalries and wars.

The conquest of India by England has been a fact quite unexampled in all human history. Referring to the British loot in India Edward Carpenter in his book, "India and the Empire" says "The main explanation of the sad plight and worse prospects of our great dependency lies in the fact that we are steadily and systematically drawing away her resources, we have our hands perpetually in her pocket." There is no wonder that the possession of the richest country like India by England should make the other nations of Europe envious of England. India has no doubt created a strong inclination in these nations to find out similar possessions for themselves, and if possible, to capture India herself. Thus it is that the conquest and exploitation of India by England have stirred up perpetual

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rivalries, strifes, and wars among the nations of Europe and exerted a great influence in turning the whole world into an armed camp which made the Great War of 1914 inevitable.

Thus it is clear that the subjection of India is one of the most disquieting factors interfering with the world peace and that therefore so long as India continues to be a subject land there can be no permanent peace in the world. A distinguished Englishman writes:—

"The Great War of 1914 to 1918 which ruined and drained Europe, of which few if any confess the true aims, was a war for the possession of the routes to Asia, for the possession of Asia, particularly India. Nothing can disarm the rival ambitions of the European powers so long as the prey they covet remains for them a possible prey. Peace will come to Europe from Asia when Asia becomes free, not before. It is not solely for the uplift of Asia, but in the interest of Europe herself, that we must wish for the end of her Asiatic domination. The time has come for her to loose her deadly grip on Asia, for her own sake. The yoke of brass which she had forged for the Asiatic peoples is bruising her own neck. The sword with which she struck has turned back dripping with blood against herself. The hour has come for Europe to die to her old life of Asiatic conquest, greed, exploitation and domination, that she may be born again. The rebirth of Europe has for its condition the restoration of Asia. Of Asia—yes, and first of all, India "For without India there is no real Asia. There is no Asia free without India free. For India is not simply a part of Asia, she is its living heart, the soul itself."

III.

Had England granted India freedom 20 years ago the peace of the world would not have been disturbed to such a dangerous extent as it is today. India is now awake and has entered the struggle for her freedom. She is at present carrying on her struggle for freedom by all peaceful means possible. But what will happen if India becoming disappointed by England's policy of playing false and loose with her, takes to revolutionary tactics: I mean if India is ultimately goaded to a revolt at a most opportune time

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when England's hands ever happen to be full again in Europe or elsewhere outside India? England must clearly understand that if a revolt like this comes after the metal of the Indian soldiery has been tried in the fiery furnace of the great war and when there is much bad blood between India and England, it will be something comprehensive in its magnitude, far-reaching in its consequences and more terrible than the mutiny of 1857. It is because when such a revolt comes it will have the sympathy of whole Asia as it will mean the battle of freedom not only of India but of Asia as well. India has been the means of enslavement of various Asiatic nations; India has been instrumental in bringing sorrow to Persia, Balochistan, Afghanistan, China, Tibet, Arabia and Mesopotamia. Not only that, such a revolt will have the sympathy of those European nations also who are in close competition with England in world politics and commerce. This is the real danger which England, Heaven forbid, may be called upon to face as a result of the present policy by which England is creating a most dangerous spot for herself in India. Mr. Donald Smeaton too declared that England was working up India to a revolt besides which the Mutiny would be a child's play.

IV.

What India should do in order to make her struggle for freedom which she is carrying on at present at home successful is the question which Indian statesmen ought to address to themselves.

By far th most important essential of success for India in her struggle for freedom is that she should arrange to establish foreign relations with nations abroad, such for instance as Italy established during her struggle for independence. I need hardly remind the readers that one of the chief causes of the failure of the Mutiny of 1857 was the lack of foreign relations with various nations. As every student of history knows, at that time the Cremian war was going on in Europe. England secured the aid of Turkey to her great advantage for entering the Cremian War. India expected help from Persia and Russia but the aid did not come from them as they were

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both afraid of Turkey supported by the European concert. Turkey's alliance with England proved very fruitful in arresting the growth of the Mutiny in India. Turkey aided Great Britain to the extent that the Sultan sent a Firman to the Nizam of Hyderabad asking that Muslims of India should help England. This no doubt exerted a geart influence towards weakening the force of the Mutiny movement. In this connection it may also be said that the activities of the Indians who tried to establish foreign relations with various nations of Europe during the great war were probably the most important cause, of Mr. Montagu's sanctioning the so-called Reforms. Hence if India really desires to throw off the foreign yoke she must bestir herself to rouse international conscience in her favour.

It is therefore, imperative that nationalist India should have her own representatives in London and other centres of the world in order to establish foreign relations. They should be aided by assistants and provided with sufficient funds to carry on the work of representing true India and winning international sympathy for her struggle of freedom. The whole history of England's foreign relations clearly shows that England holds India through India's isolation in world politics. India must needs be known to the world whose sympathy she must win in order to be free. India must take a leaf from the history of the independence of American Colonies, she must send out her Benjamin Franklins to prepare the grounnd for the struggle for Indian liberty outside India upon the success of which alone depends World Peace.

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THE DIALOGUE BETWEEN YAMA & YAMI.

Since my article entitled 'the Dialogue between Yama and Yami' was published in the Vedic Magazine for Vaishakh 1982, a few more points in support of my interpretation of the hymn have come to my notice. I am sending them for publication in the hope that they may further elucidate the enigmatic dialogue.

1. That Yama and Yami are mentioned together in Y. V. 12·63, where the author of the Shatpatha Brahmana (7.2.1.10) takes them to denote Agni and Prithvi respectively has already been pointed out in the previous article. Those acquainted with the style of the Brahmanas are aware that the language of the Brahmanas is highly metaphorical. The unwieldy ceremonials, of which such lengthy descriptions are met with in these ancient books are sometimes intended to convey only some simple moral or sociological lesson. Description, bald and bare, is rare in the Brahmanas. To arrive at the meaning intended by the author one has to read closely between the lines. A stray hint as to the object or idea for which a substance employed in the ritual or a process which forms part of the ceremonial stands may give the whole performance a colouring quite different from what the wording on the face of it seems to warrant. If therefore in the Brahmanas themselves we meet with some passing suggestion as to the relation between Agni and Prithvi, it will be a sure clue to the connection, which according to the Brahmanas exists between Yama and Yami. The inference drawn from S. P. 7.1.1.3,4 where Yama is named together with Prithvi, not Yami, and where it is expressly pointed out to signify the King, (क्षत्रं वै यमः) that as in Sanskrit literature the king is thought

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to be the husband (*pati*) of the earth, Yama should be considered to bear the same relation to Yami, may seem to smell somewhat of a strained conjecture. More direct evidence is supplied by Taittriya Brahamana 3.11.5.27 where Agni is addressed as *Prithivipate*,* and in the context the function of *pati* is mentioned to be that of reproduction. A line or two further the desire is expressed 'to beget progeny in that womb.'† The testimony of Gopatha II.2.9. is still clearer. There Prithivi is styled ' the wife of Agni.'‡ The conception of the authors of the Brahmanas as to the tie which binds Yama to Yami remains after this no riddle. They are synonyms of Agni and Prithivi respectively, which are in so many words said to be bound to each other by the ties of matrimony.

2. While writing my previous article I thought Yaska was with Sayana in construing *Jami* as sister. Under his explanation of R.V. X. 10. 10. however, in which this word occurs, he does not so translate it. While rendering another verse in a previous chapter, he has expounded *Jami* as sister. If he meant to stick to that exposition here also, he must have referred to it, as is his wont by saying that he has explained the word elsewhere. This he forbears to do. He on the other hand gives under this verse three additional renderings of the word *Jami*.§ The first is explained by Durgacharya, the famous commentator on Nirukta, to mean 'a repetition.' The second according to the same authority means 'a fool.'

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* अग्ने पृथिवीपते । तै. ब्रा० ३. ११. ५. २७.

† तस्मिन् योनौ प्रजनौ प्रजायेय । Ibid.

‡ पृथिव्यग्नेः पत्नी । गो. उ. २. ९.

§ जामिः अतिरेकनाम । बालिशस्य वा । असमानजातीयस्य वोपजनः । Nirukta 4. 20.

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The third is understood by Durga to signify 'of a different sex.'* The last meaning suits the text in question. The difference of sex exists not only between brother and sister, as pointed out by Durga, but beween any man and woman. The meaning of the verse so understood would be:—'Times may come subsequently (to marriage) when those of different sex, i. e. man and wife should behave towards each other as if there were no such difference between them.'Circumstances may incapacitate them for sexual duties. Then the party capable of reproduction would have a right to resort to Niyoga.

3. Verse 14 of the dialogue is also explained by Yaska in his Nirukta under the word *Yami*. Durgacharya commenting on that explanation from the point of view of Yaska's threefold division of deities, which point of view, it must be remembered, is Yaska's peculiarity in expounding the Veda, says:—

'From the point of view of the threefold division, Yama of the middle region detaching *Ushas* or Vak of the same region from himself says, 'Yami, thy term of embraces with me is over, it is morning; desire to embrace the higher region, as a creeper embraces a tree "†

The physical forces so addressing each other personate between themselves the married couple. No brother would speak in this vein to his sister. What else is the exhortation to Yami, if not a counsel to resort to Niyoga? The conjugal relation between her and Yama has

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* असमानजातीयाहि पुरुषस्य भगिन्याख्यो भ्राता, साहि स्त्रीत्वादेवातुल्यजातीयैव पुरुषस्य भवति। Ibid. Durgacharya's Commentary.

† तृत्वपक्षे तु माध्यमिको यमो माध्यमिकां वाचमुषसमात्मनः प्रविभक्तां कृत्वोभयस्थानां तां ब्रवीति—'हे यमि! अतीतस्ते अस्मत्परिष्वङ्गसमयः, प्रभातमिदानीम्। लिबुजेव वृक्षं द्युःस्थानं परिष्वक्तुमिच्छ।"
Durgacharya's Commentary on Nirukta 11. 34. 1.

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already existed. It can, however, no longer continue. Hence the advice to Yami to look for another mate.

4. This dialogue occurs in the Atharva Veda as part of hymn 1 of Chapter XVIII. After R. V. 10. 10.11, which in the hymn of the Atharva Veda is verse 12, and in which Yami deplores the absence of a *natha*, which will ensue if Yama persists in his refusal to perform conjugal duties towards her, the following words are put into the mouth of Yami : —

"Not thy natha Yami, am I *now*."*

The word I translate as 'now' is *atra* which may be rendered alternately as 'here,' or in this respect.

The most obvious meaning of the word *natha* is husband. Yami points out that she will remain without a husband to which Yama answers that he is not her husband now or in this regard *i. e.* as begetter of children. Yiyoga implies cessation only of the sexual relation.

Another meaning of the word *natha* would be supporter. Yama can perform this duty by his sister even while he is simply brother. Yami's fear therefore that if he did not marry her, she would be deprived of a guardian, is in that case groundless, while if addressed to a husband, not only would the complaint be legitimate, but the answer of Yama would also be proper and natural. The occurrence of the particle *atra* is thus significant. Yami could be bereft of a *natha* only if she had a *natha* already and that *natha* could be no other than Yama, for it was by his forsaking her that she thought she was going to become *nathaless*.

5. A point further worth noting here is whether the designation *natha* can be applied to a brother. In the

* न ते नाथं यम्यत्राहमस्मि । अथर्व XVIII. 1. 12.

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absence of testimony to the contrary from usage in literature, the very statement of Yama, that he was not her *natha* in a particular capacity (or according to us at a particular time *atra*) which in other words was an avowal that he was in other respects (or according to us had formerly been) her *natha*, clearly shows that he was her husband.

6. The use of the epithet *subhage* too applied in verse 13 to Yami * is confined by usage to married women. Yami could not have been unmarried when so addressed by Yama.

7. If we were to accept the rendering of commentators who posit a fraternal relation between Yama and Yami, the concluding portion of verse 9 of R. V. X. 10 would mean :—

'May Yami be connected with Yama in an unsisterly relation.'

Yami according to this translation knows that the relation she implores is unsisterly—*ajami*. And yet the argument she advances in favour of her supreme qualification for that relation is that she is the sister of Yama. Could absurdity in arguing one's case be stretched farther than by Yami in this hymn.

In Verse 5. Yami is made to say :—

'In the womb did.....heavenly Father make us spouses.'

I have in my article already exposed the fallacy of the conclusion based on the wording of this verse that Yama and Yami are twins. 'In the womb' does not mean 'in

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*(१) न ते भ्राता सुभगेवष्ट्येतत्। R. V. X. 10. 13.
(२) गर्भेनुनो जनिता दम्पती कः। R. V X. 10. 5.
(३) यमीर्ययमस्य विभ्रियादजामि। R. V. X. 10. 9

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the same womb,' not at all 'simultaneously in the same womb.' It simply signifies 'before birth.' The illusion at work in the minds of these commentators appears to be that in the embryo state twins lie naked together. to which circumstance Yami, according to them, refers, as a preordination by God of the future matrimonial relation between them. Nothing could be farther from the truth. In the womb children lie covered with a fine membrane, after birth which is taken off them the moment they are born. Twins are wrapped each in its own covering. If association in a nude state could be a preliminary of marriage, children of neighbours during tender years would, because they play together naked, be all intended for that tie. To us the argument of Yami appears to be that they were, by the affinity of characterists between them, with which they were endowed as embryos in (their respective mothers') womb, intended to be spouses.

The principal problem in connection with the hymn is that of determining the relation between Yama and Yami. That relation settled, the rendering of the verse becomes a comparatively easy task. The evidence adduced by me in my previous article, to which I have made additions in this note, appears to me to point unmistakably to an already existing matrimonial relation between the couple. The wife is anxious to have progeny, while the husband, on account of some situation newly arisen, is loth to have sexual relation with her. Finding her insistent in her desire to be mother, he advises her to have recourse to Niyoga. The new situation, to my mind, is his resolve to become *Sanyasi*, of which I find evidence in the wording of the hymn itself.

CHAMUPATI.

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MAHATMA GANDHI ON VARNASHRAMA.

(By Pt. Dharmdeva Siddhantalankar, Mangalore)

In *Young India* for the last week of May Mahatma Gandhi has in reply to a correspondent's queries written an article on Varnashrama and Caste. The following are his principal statements:—

(1) I have defended Varnashrama as a rational scientific fact and condemned Untouchability as an unmitigated evil.

(2) I do regard Varnashrama as a healthy division of work based on birth.

(3) I have indeed stated that Varna is based on birth. But I have also said that it is possible for a Shudra, for instance, to become a Vaishya Bur in order to perform the duty of a Vaishya he does not need the label of Vaishya. Swami Narayan Guru does not need to be called a Brahmin in order to enable him to be a Sanskrit Scholar.

(4) He who performs the duty of a Brahmin will easily become one in the next incarnation. But a translation from one Varna to another in the present incarnation must result in a great deal of fraud.

(5) A 'Panchama' does the work of a Shudra and he is therefore naturally classified as such when he ceases to be regarded as a Panchama.

(6) Types do not change in a few years or even in a few generations.

(7) It is the abuse of Varnashrama that should be combated, not the thing itself.

We shall now see how far these statements are in accordance with the Shastric principles. There can be

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no gainsaying the fact that all the ancient Shastras with one voice support Varnashrama. Mahatma Gandhi is therefore quite right in defending Varnashrama as a rational scientific fact. But it seems to me that he has not properly understood the meaning of the Varnashrama as explained in the Shastras. Otherwise he would never have ventured to suggest that Varnashrama is based on birth. I make bold to challenge the authority of Mahatma Gandhi as an expounder of Shastric principles or even as a profound Sanskrit Scholar though I yield to none in my hearty veneration for his personal virtues. The Mahatma's views on purely Shastric subjects carry little weight. I am also not inclined to believe that Mahatma Gandhi is greater than the authors of the Shastras. Such being the case, I have every right to call into question the correctness of Mahatmaji's views on such important subjects as Varnashrama and Caste. I am not quite sure whether Mahatmaji believes in the authority of the Shastras or not, though I am inclined to think that he does. If I am right I invite his attention as of all those who belong to his school of thought to think over the following statements of the Manu Smriti, Shukra Niti, and the Mahabharata :—

We read in the Manu Smriti :—

योऽनधीत्य द्विजोवेदमन्यत्र कुरुते श्रमम् ।
स जीवन्नेव शूद्रत्वमाशु गच्छति सान्वयः ॥

i. e. The Brahmin, who does not try to learn the Veda and is otherwise engaged, becomes a Shudra in this very life. We are also told by Manu that every one is born as a Shudra, it is only after initiation ceremony that one becomes a *dwija* or twice-born. **जन्मना जायते शूद्रः संस्काराद् द्विज उच्यते ॥**

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In the Shukra Niti we are expressly told:—

न जात्या ब्राह्मणश्चात्र क्षत्रियोवैश्य एवच्च ।
न शूद्रो न च वै म्लेच्छो भेदिता गुणकर्मभिः ॥

i. e. There is no Brahmin by birth, no Kshatriya, no Vaishya, no Shudra, no Mlechha. All this distinction is based on merits and actions (not on birth as Mahatmaji has stated). Are we to believe that Mahatma Gandhiji's opinion carries greater weight than that of Shukracharya even on such a Shastric matter?

Gandhi Ji believes in the possibility of a Shudra becoming a Vaishya but then he says—"In order to become a Vaishya a Shudra does not need the label of Vaishya." If so, why should there be a label at all? Why should any person be regarded as Brahmin, Kshatriya or Vaishya? If His Holiness Shri Narayan Guru Swami does not need to be called a Brahmin who on earth needs that label? Does not the argument of label lead finally to the obliteration of Varna, to which as I have stated, Mahatma Ji is so strongly opposed? I venture to suggest therefore that it is not the question of label but of proper place in society. In the Mahabharata it is clearly stated—

सत्यं दानं क्षमाशीलमानृशंस्यं त्रपा घृणा ।
तपश्चदृश्यते यत्र स ब्राह्मण इति स्मृतिः ॥
न योनिर्नापि संस्कारो नश्रुतं न च सन्ततिः ।
कारणानि द्विजत्वस्य वृत्तमेव तु कारणम् ॥
वृत्ते स्थितश्च शूद्रोऽपि ब्राह्मणत्वं समश्नुते ॥
न कुलेन न जात्या वा क्रियाभिर्ब्राह्मणो भवेत् ।
चण्डालोऽपि हि वृत्तस्थो ब्राह्मणः स युधिष्ठिर ॥

The meaning of these verses is—

Truthfulness, charity, forgiveness, good character, absence of cruelty, modesty and self-denial—in whomsoever these virtues are seen he is a Brahmin. It is only

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this pure character or conduct that makes a man Brahmin and not birth, ceremonies, not even mere study of the Vedas. Even a Shudra can become a Brahmin by possessing strong character. One becomes a Brahmin not by birth in a Brahmin family but by actions. Even a Chandal (by birth, like Matanga Muni.) becomes Brahmin by being endowed with strong moral character.

I wonder how Mahatmaji can overlook these unequivocal statements of the Mahabharata and venture to make statements to the contrary such as are noted above. Even the origin of such well-known sages as Vashishtha, Parashara, Vedavyasa, Vishvamittra, Manda Pal and Matanga must convince him that the statement made by him is quite erroneous. I go a step further and say that the words Brahmin, Kshatriya, Vaishya and Shudra denote particular qualifications and he who lacks these can never be called by those names. For instance the word Brahmin means—one who knows (or tries his utmost to know) the Brahma *i. e.* God and the Veda ब्रह्म जानाति ब्राह्मणः. How then can this word be applied to those hundreds of thousands of people who have never devoted even one hour to the study of the Holy Scriptures and other *sadhana*, essential to the attainment of God?

We do believe that heredity plays an important part in making a man what he is, but proper education, good environments and earnest spiritual exercises (Tapasya) to a very great extent overcome hereditary tendencies. Therefore though it is not so easy for a Shudra (by birth) to become a true Brahmin, yet if he be earnest it is not so very difficult either. As for the present day Brahmins by birth it can be said without any hesitation that at least 60 per cent of them have not the least

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merit to be called Brahmins. The present caste system based on birth is nothing short of a fraud--the sooner it is done away with the better for the country and the whole world.

(5) Do all the so-called Panchamas do the work of Shudras? I don't think that is a fact. So we have no right to classify all of them as Shudras. To quote a single instance, will Mahatma Ji classify Shri Narayan Guru Swami as a Shudra because by accident of birth he happens to be among the so-called untouchables? According to the Shastras such persons are certainly Brahmins in this very life as the Mahabharata clearly states **चण्डालोऽपि हि वृत्तस्थो ब्राह्मणः सयुधिष्ठिर॥**

(6). We quite agree with Mahatma ji that types do not vary in a few years or even in generations. But the question is whether the present arbitrary division into numberless castes and sub-castes represents those types or not. By types the Shastras (especially the Bhagwad Gita) mean the predominance of Satva, Rajas and Tamas known as Gunas. Proper education and environments etc., only are able to change the types.

(7). We are also at one with Mahatma Gandhi where he says that the abuse of Varnashrama is to be combated and not the thing itself. The present hereditary caste system, we certainly hold to be the worst abuse of the Shastric Varnashrama based on merits and actions as the most favourite book of the Mahatma has put it

चातुर्वर्ण्यं मया सृष्टं गुणकर्म विभागशः।

To me it seems that Mahatmaji is not quite consistent in condemning untouchability which is only an off-shoot, a natural consequence, not of Varnashram but of hereditary Caste system which he supports. His views in this matter have support neither of the Shastras nor of common

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sense. I should be the last person in the world to question the sincerity of Mahatma Gandhi's views as regards the removal of untouchability but I am sorry to note that unconsciously Gandhi ji is harming the cause so dear and near to his heart, by supporting the hereditary Caste system. Mahatma ji has rightly observed that there is no warrant for the belief in the fifth caste. This statement is true, no doubt, but with a little modification. There is no warrant for the belief in the fifth caste in the genuine Shastras, though in the later Smritis and the Puranas which support the Caste system, untouchability has been given countenance to in the most unambiguous language. So we are naturally led to believe that Mahatma ji's views on Varnashrama and Caste as expressed in his article referred to above are inconsistent, unshastric, erroneous, and misleading.

THE COMING RENAISSANCE.

Part II.

ULTIMATE FAILURE OF THE CAPITALISTIC SYSTEM.

(*i*) The Chimera of productive efficiency.

First we shall take up the most raging of questions, *viz* that concerning propertied civilisation; in discussing which we shall have to surely the entire social fabric and we hope we may be excused for some of our criticism of it in no equivocal terms. For howsoever you may view the present society you cannot escape noticing that it is based on monopoly over certain labour units employed either on land or other capital. The labourers of to-day, rightly called wage-slaves, are indeed hardly better than slaves of old, for the stability and security of the slave was guaranteed

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by his master, even under Feudalism that of the yeoman or the villein by the Lord of the Manor,* but nowadays there are only class sympathies inspite of the game of unstable equilibrium in industrial large scale production in which capitalists alone can afford to speculate and gamble. The unemployment problem, so much forced on our attention nowadays, is not really that of lack of employment but of insecurity of employment. That security and stability are far more conducive to human happiness than any other factor, is particularly true of the un-provided lowest class of labour. Has the present system increased it, or has it added to pauperism? The fact remains that the system is based on monopoly, exploitation and force as implied in the Law of Economic Determinism, to say nothing of militarism. Even the present-day governments are for the most part living on Force, merely eking out their existence and barely justifying their position, as it is getting more and more impracticable for them every day to respond in any appreciable degree to the growing needs of the society. Again, inequality of possession would have to justify itself, otherwise it would lead sooner or later to a

*"A tolerably clear connection can be traced between the development of the "free labourer" (wage slave) and the growth of the population of pauperism. As was seen earlier, the manorial system provided a degree of discipline for the masses for which the later statutory regulations were an imperfect substitute. In the medieval towns, at least in the larger ones, there was probably always a substratum of miserably paid casual labour, but a large proportion of the population consisted of organised traders and craftsmen who had individually some reserve of wealth, and collectively funds for the relief of the unfortunate. The situation was altered greatly by the break up of the manorial system, and the growing dependence of craftsmen on merchant capitalists."
(H. O. Meredith's Economic History of England, p. 88.)

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revolt of the human conscience. Do the riches of a man prove his best usefulness to society? Is property the basis or criterion of utility? How is natural evolution to work itself out and along what lines? Mere 'faith' would not do. Again we shall squarely face a very important question indeed, upon a right understanding of which depends a great deal. It is, to put it briefly whether self-interest has been conducive to highest productive efficiency and hence leads to greatest material welfare of humanity? Moreover, are material comforts the true criterion of real addition to human happiness or welfare, ? or is the fever of production sapping away more than giving life? *Laisser faire* led to strongest combinations in production, has this policy of favouring the strongest producer been productive of maximum happiness? "Free Competition and Cheapness:" these are today the two declared enemies of mankind instead of proving blessings to humanity! The solution lie not in catch-phrases, or party-slogans, neighter in part-glimpses of the truth, but in taking the broadest view of the whole truth!

We do not propose to discuss whether self-interest has led to progress or invention in the industrial arts, or *vice versa*, as that would be irrelevant to our purpose. Of course, we may be concerned to know whether, and how far, it would lead to future efficiency and further improvement in art. Our answer to this, the strongest argument advanced on behalf of rank individualism, would be to judge it in the light of what it has done by way of providing humanity not with a larger supply of consumable luxuries, but with the prime necessary of existence: land produce of corn, for example? We do not take into consideration a wrong distribution or unnatural grouping of populations brought about by this system, for instance, England receives her supply of corn

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perhaps in greater plenty through her shipping than the very countries which raise it ? We shall also not take into account either the fact of a far more extensive area brought under cultivation, or more intensive agriculture done as a result of improvement by scientific methods. We cannot attribute these phenomena in any special degree to the play of self-interest, since they have arisen by the compelling necessity of the situation, the so-called pressure of population. The real criterion to judge its merit would be, whether as a result of this progress in arts, foodstuffs are any cheaper than before in proportion to the wages or the money income of the lowest grade of the labouring classes.* Let us put the thing in terms of common economic phraseology. Judged from the point of view of maximum happiness, to a starving man, not a class of favoured men, the utility of a single morsel of food is practically infinite and would far outweigh all the grand total of consumers' surpluses derived from all the other comfortable products of industry put together by the rest of the community. Here are the facts. See the figures for the increase in pauperism in any old country. For instance, in England the number of paupers has increased by 2 % in each decade and has now reached a portentous figure of 10 % of the population. Add to this misery that of the growing number of the so-called unemployed, and then you may

* For periods dating from the first beginnings of Industrial Revolution in England until its full advent, we have on good authority (*vide* Meredith's Eco. History of England p, 350) :—" A glance at Chart B shows that a day's wages, measured by the quantity of wheat which they would purchase, were greater for both skilled and unskilled labour between 1440 and 1490 than at any subsequent period until the past half century.

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realize the magnitude of the evil brought about by the silently grinding mill of capitalism and industrial democracy. Let us, however, adduce some more proof of the chronic state of increasing pauperism in England. We quote Dr. Bowley's pre-war figures :—

'In a table of incomes of wage-earners only for 1911, 4% of the whole population, (*i.e.*, 320,000 men) are shown to earn a wage under 15/s. and 8% of the population (*i. e.* 640,000 men) a wage between 15/- to 20/-.' Again, based on Dr. Bowley's study of the conditions of life in four principal industrial towns of England, we have the following figures. " Together these towns embrace about 2150 working-class households and 9720 persons. Of households 203 or 13½ per cent, of these persons 1567 or 16% are living in a condition of primary povety," *i. e.*, with incomes not even sufficient for bare subsistence. "Out of 3287 children.....879or 27% are living in families which fail to reach the low standard taken as necessary for healthy existence." Again, under distribution of incomes for the whole country, we have a characteristic disparity evident on the face of it, when 2 % of the population receive 1/4 of the national income and 11% receive 1/2 of the national income. " The remainder of it, a little more than half, was left to be shared among small independent workers and salary-receivers earning less than £160 a year and practically the whole body of wage-earners."

Were it not for this wretched pauperism brought about by our system we should not have hesitated in calling it a veritable heaven on earth! But our judgment as to the standard of necessaries is a very flexible thing, indeed, in our imagination : for when we think of ourselves it rises at once very high as no doubt for one favourably situated in the upper strata of the leisured class it ought to be,

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while when we eye the commonest labourer from a distance, it at once comes down to the very lowest starvation point !

Now we will proceed to answer the second point raised, *viz.* that of the future prospect held out by this system. Will it remedy this great evil of unprovided for or insufficiently provided for labourer. What is the mechanism itself, let us see, for the investment of capital on land ? Beyond a certain point further investment on land stops because it no longer pays the capitalist to do so--he cannot raise his interest from it. And where is the interest to come from,? Surely from the impoverished major circle comprising the labourers, since to make the case more piteous, the increase in population must naturally take place in the major circle, at the wrong end.

We would here quote a few remarks from the above book (p. 49).

"The prices would not come down so long as interest has to be paid on newly-invested capital and hence it is that we may notice that as population increases the prices would always go up of course leading inevitably to the consequence that the labouring class must suffer, starve and perish, while the capitalist should flourish as ever before. Does that not necessitate a redistribution of money by whatever means it may be done, so that interest could be drawn from the major circle? Must we not open our eyes to the fact that poverty and want are forced on the head of the labouring class for no fault of theirs—while land can certainly produce more—excepting of course that they are capital-less? And when inspite of themselves they are stranded down as beggars having to seek the crumbs fallen from the table of capitalists, we are to learn from books on Political Economy that charity or almsgiving as going to support unproductive

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labour is a wasteful "luxury," and so the poor beggars are discarded everywhere as so much burden on society. The society can tolerate all other luxuries afforded by its benign capitalist-class, but the "luxury" of supporting human life itself is at any rate intolerable? Is not the capitalist also a case of unproductive labour?"

Shall we quote, to further strengthen the point, the same argument more scientifically advanced by an authority of the old school of economics, say Professor Taussig. Here is the economics of the case by which investment is determined in any productive industry, to say nothing of land which is governed by the law of Diminishing Return.

"...Saving and investment simply mean the employment of labour in a different way.

Before long, however, the plant and machinery must be used; that is, turned to making more consummable things. What sorts of consumable things will be in demand? Not such as are adapted to the demands of investors and savers (presumably, the well-to-do). These, by supposition, no longer buy for enjoyment; at all events they reduce such expenditure to the minimun. The laborers, however, have passed no self- denying ordinance. For commodities adapted to their needs there is an unlimited market. To be sure in order to induce purchase, things must be of the sort they fancy. But there is no difficulty in disposing of goods of this sort, offered cheap enough.

The real cause of difficulty, however, is evidently not overproduction, but over-accumulation and over-investment. More things are being advanced to the labourers than they reproduce. The essence of the process of capitalistic investment is that advances are constantly being made to lobourers, and that labourers are constantly producing more than has been turned over to them. The supposed increase in savings and the decline in luxurious expendi-

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ture show that greater amounts are being paid to laborers than before. To put it in another way: before the process begins, part of the laborers are engaged in making commodities for the capitalists' consumption, and part for the consumption of the laborers themselves. After the process is completed, all the laborers (or virtually all) are engaged in making goods for capitalists. Then the laborers will be consuming more than they reproduce and no return to capital can emerge.

As interest fell, more and more of the well-to do would conclude they might as well spend as invest; would buy houses, pictures, automobiles, champagne and would cause labour to turn to making such things. A balance would in due time be restored, by the making of less goods for laborers' consumption and by the return of profit and interest in all branches of production." (Principles of Economics by Professor Taussing Vol. II. pp. 47-48).

Now at the end of this pretty long quotation which nevertheless establishes our indictment of the system to be just and true beyond the shadow of a doubt, suppose we are asked what we should propose as its alternative to bring relief to the situation? Well, we should think, there is the Law of Sacrifice to answer our purpose best, for does it not teach us to counteract the evil of diminishing return from land by investing more and more capital on it regardless of the rate of interest otherwise derivable from it? Since the capitalists would not willingly sacrifice their interest, let the higher will of the community assert itself through the strong arm of the Government to have the community invest that much-needed capital on land until the desired level of prices of food-stuffs is reached. Without successfully completing the cycle of productivity connecting industry to agriculture no other solution could result.

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To this our solicitude for the unprovided labourer, let us add a mild protest also in the following words quoted from the same book. (ibid p 46).

"To fully realize the truth of the statement, we might stretch the picture in our imagination that if by any means all the machinery could be internationalized then if all the H. P. 's of the world were put to the soil of India and China alone, and scientific agriculture carried on under improved methods and scientific advice, these two countries alone would suffice to be the granaries of the world. There was a real millenniun known to old Indian polity of not very long time back when all the necessaries of life were in such good plenty that it was sufficient that any one male member of the largest joint -family could earn, what would amply suffice for all the rest. But to what plight are we reduced now in this age of free competition—that every one from the child of eight upwards must be an earning hand, and labour automatically like a machine itself all day and night to get a lift in life and yet to what end—struggling endlessly to keep body and soul together. Of course, conditions are abnormal in India under the alien rule of a worst capitalistic Imperialism; but pauperism is more or less the same in all its hideous aspects all the world over." At another place (pp-112–13):—

"And since the economical and ethical conditions have very much changed from what they were in the pre--machinery era, what we want is to apply such suitable safeguards as would ensure our obtaining the same state of "plenty and prosperity" without having to go back upon our new outlook on life, created by—firstly that we do not want the old simple life but want "luxuries"too; secondly, consistent with the new aspect of the enormous increase in human popultation.

The standard of "plenty and prosperity' which the Government of a country must secure at all costs must be

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judged by the following acid tests:—

(1)There should not be a single case of umemployed labour.

(2) The minimun daily wage must suffice to support at least a family of ten members (since an ordinary farmer with his primitive tools conld raise enough to support as many) amply as regards food and other prime necessaries —the laboring time being not more than six hours a day.

(3)The food must be so cheaply available as to require (almost no labour, hence the greatest possible investment on land) by the most improved methods must be secured.

(4)The minimum wage should go on increasing and the prices should go on falling, even with the increase in population.

(5)The land-revenue must be the least, the very, very least."

In concluding this point we shall now direct the reader's attention to the question we left unsettled before, as to whether self-interest added more to efficiency of production, or that it had its limits, and beyond those limits it required to be complimented by gratuitous and disinterested services rendered with the highest sense of duty in the broader interest of the community in order to be more productive of utility. We think the question is answered. We may again do well to elicit the authority of an old school economist, Professor Marshall.

"The struggle for survival may fail to bring into existence organisms that would be highly beneficial.....This seems a hard truth but some of its hardest features are softened down by the fact that those races, whose members render services to one another without exacting direct recompense are not only the most likely to rear a large number of descendants who inherit their beneficial habits. Marshall's Principles of Pol. Econ. pp. 242)

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Now as we have seen from theoretical considerations how the present capitalistic system is ultimately bound to fail in providing the entire human population with any degree of sufficiency of the earth-produce of foodstuffs, let us also notice why the gain from all the so-called triumphs of Industrial Revolution has profited us so little. It will suffice for our purpose to quote a few lines from a dispassionate statement made on the subject by a famous writer on Political Economy, C. S. Devas. (Pol. Econ. Stony-husrt Philo. series).

"We are now confronted with the very serious question why after such a brilliant advance we are not better off, why so many are hard-worked, ill-clad, and ill-housed, so many tens of thousands of people even in Great Britain are bowed down with abject poverty, and if we reckon our subject countries, so many tens of millions. And the question is all the more striking when we remember the profound peace which has prevailed in the Empire with little serious interuption for the greater part of a century. For if we compare societies which without a technical revolution have enjoyed for a long time a similar political tranquillity, for example the Roman Empire at the accession of Commodus, the dominions of the King of France at the death of St. Louis, or the German Empire at the accession of Maximilian I., the objects of enjoyment in those societies seem little if at all inferior to our own.....But then if that extreme misery were removed, nay, if all the national wealth were equally distributed, even then, apart from other difficulties, the difficulty before us would not be met, for each man's wealth would be little, if any, more than the average enjoyed by the masses in those other periods of prosperity; and we should think in vain for that great well-being which those great technical triumphs had led us to expect.....

"The real explanation of the difficulty is two-fold, first that many of the grandest inventions really serve

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our welfare much less than they seem, and secondly, that many losses and injuries have fallen on us, some due to the Industrial Revolution itself, which this revolution has had to make up for. When the inventions have been duly appraised and the compensation duly allotted, we shall not be surprised that so little net gain is left over."

In a word, our inventions have only served to give an impetus to mis-directed production and mis-directed consumption, made competition and struggle of life more socially injurious than ever before, thus turning the engines of progress into giants of steam and electricity hissing out fires of destruction far and near among the poorer ones among our brethren!

CONTEMPORARY THOUGHT REVIEWED.

RUINS OF AN ARYAN EMPIRE.

Mr. C. F. Andrews contributes an informing ariticle, full of deep pathos, to *Current Thought*, June issue, in which he sets forth his impressions gained in the course of a tour in Indo-China. Though circumstances denied him the opportunity to completely fulfil his wish to visit the whole of this once great empire, he has been able to supplement his own observations with accounts found in books of travel. Writes he :—

In the twelfth century of the present era, when Aryan Hinduism in the North of India was receiving one defeat after another at the hands of the rising Mohammedan powers from Central Asia, a Hindu monarch, named Jayavarman VIII, was ruling over this Khmer Empire, which then stretched literally from the Bay of Bengal on one side to the Pacific Ocean on the other. It was divided into sixty self-governing republics, and according to the Hindu spiritual genius, which always tends towards a diversity with a unity was rather a great federation of friendly states under one Emperor than a

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centralised personal despotism. Jayavarman VIII was truly the Chakarvarti of his times in the Far East.

We must realise that the Hindu Civilisation was intellectually and artistically paramount in those ages in the East to an unparalleled degree. We can see it piercing its way over the land barriers northward into the remote Brahmputra valley of Assam and through Nepal into Tibet. We find it also spreading from Pataliputra and Kashi and Nalanda westwards, by way of Taxila through the Kashmir and the Kabul Valleys over high mountains into Central Asia and penetrating to the farthest parts of what has been called by Sir Aurel Stein, 'Serinda', that is to say, Indo-China. For, taking Kashi and Pataliputra and Nalanda as the centre, or focus, the civilisation went forth in four main directions,—southward to Ceylon, eastward to Java and Cambodia, northward to Assam, Nepal and Tibet, and westward into Bactria and Central Asia. This westward course,—the great highway of the Mahayana Buddhist developments—created an 'Indo-China' in the inland heart of Asia, which corresponded to the Indo-China of Cambodia in the south-East. Thus, the ancient civilisation of China was enveloped on both sides with Hindu-Buddhist thought. China assimiliated this, till it became a portion of her own spirit.

ARCHITECTURAL REMAINS.

Architectural remains of the Empire are thus noticed:—

Of all the architectural remains in Cambodia, revealing the Indo-Chinese Civilisation, the greatest undoubtedly is Angkor-Vat, the vast temple ruin in the heart of the city of Angkor, the capital of the Khmer kingdom. The architecture is colossal: the sculpture and carving are a work of remarkable beauty. There is nothing quite like it in the world, and it may be rightly named, along with the Pyramids, as one of the wonders of the world. It stands out, along with Borobudur, as one of the two greatest monuments of the far East.

The following is a description of the first sight of Angkor-Vat by a traveller :—

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"When I visited Angkor-Vat and Angkor Thom, my first vision of the splendid ruined city was by moonlight. We had come, a whole party of us, by steamer from Saigon up to the flooded Mekong river. Sampans landed us on the edge of the tropical forest. We were led along a narrow path under the dark vault of trees, mysterious sounds reaching us from the wooded depths. Then as we came again into the open, the prodigious spectacle of palaces and temples, of white towers glittering in the moonlight, met our awe-struck gaze. This tremendous work of human hands suddenly appeared in the very midst of untouched nature. A silence of death reigned over the vast buildings, where centuries before there was so much life and beauty.

"But it needed daylight to appreciate all the details of the different temples, terraces and walls. The principal temple of Angkor-Vat is some 820 feet long by 656 feet broad. It is formed in terraces one above the other, and there are five towers, of which the central one is 123 feet high. Every inch of stone-work is finally and minutely sculptured."

But even greater than these wonderful architectural remains must have been the marvel of irrigation and intensive agriculture which turned the tropical jungle into a fertile garden and opened up millions of acres for rice cultivation, making Khmer kingdom one of the great granaries of the eastern world We have remains, which show this also, and they account for the prosperity of a kingdom which expressed its joy of living in such perfect architecture and sculpture.

EVIDENCE OF TRADITIONS.

The evidence of traditions is no less eloquent.

The whole of Cambodia is still under the influence of Hindu-Buddhist traditions. Hindu ceremonies can be everywhere traced. Hindu festivals are constantly observed. Buddhism is the State Religion. But very little now remains of the treasures of all this Hindu civilisation in the soul of this wonderful people except a gentleness of manners, a dignity of bearing, and a perfect beauty of Aryan features in men and women alike. These old majestic buildings which Hindu

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architects built, and the culture that lies behind them, are all that can now be seen of one of the noblest Empires of the East. Yet still beauty lingers, even in the present state of fallen greatness. The traveller, from whom I have already quoted, gives the following description of the heart of the kingdom of Cambodia :—

"I shall not easily forget the emotions of wonder and delight which thrilled me on my arrival at Pnom Penk, the capital city. On the west bank of the Mekong, in a setting of giant palms, flowering trees and marvellous verdure, rose slender sculptured spires of temples, and fantastic radiant roofs in tiers of many-coloured tiles with snake decorations. The streets were full of movement and colour. The women walked straight and graceful as flowers. The men were tall and well-proportioned, and, though a mixture of Hindu and Malay, looked to me like natives of Benares. Scattered among them a priest draped in flowing garments of golden yellow, and naked children as beautiful as classic bronzes, sat or played at street corners."

"All Cambodians are able to read and write. Every child goes to school in one of the old temples. Even in the depopulated regions, small bands of religious men maintain in the deadly jungle the old service of the shrine, and those who have forgotten both the names and rites of Sive, Rama and other favourite deities of the past, make pilgrimages to the desolate holy places."

THE PRESENT NEED.

Concludes Mr. Andrews :—

But while I have read this passage from a book of travels over and over again, and pondered over its spiritual meaning, I have only become the more certain that from India itself must go out to Cambodia and to Bali and to other centres, where Hinduism is not really dead, but only moribund, a new reviving message. It is, to me, a matter of intense and earnest longing, that some at least of the treasures of religious wisdom and devotion stored up in India should reach this Hindu race in its day of adversity and save it from extinction., just as a

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drowning man may be saved from utter death even at the last moment of exhaustion by a timely outstretched hand. With the new facilities of travel, the way is more easy to tread than it was of old when monks and sanyasis crossed on foot the high Pamirs and the snow-girt passes of the Karokoram, and faced in open boats the terrors of the typhoon, in order to carry forward from India their spiritual message to enrich mankind.

It is the Arya Samaj that lays claim to the missionary heritage of ancient India. The finger of Mr. Andrews points to the field which the missionary activity of the Arya Samaj may at present make its own in the East. Will it respond to the call ?

COMMON TRADITIONS.

The *Leader* for June 25 translates from Hindi a thoughtful paper by Sri Prakasha, in which means are suggested for the cementing of a permanent bond of union among the various communities living in India. His diagnosis of the present trouble is worthy of the serious attention of Indians of all shades of political and religious thought. Says he :—

The Hindus are divided in thousands of castes and creeds. These nurse mutual jealousies and observe mutual touch-me-not-ism.' The Muslims have their own separate traditions which they jealously guard. Even those Hindus who turn Muslims, cast aside the traitions of their own country and link themsleves with the traditions of that foreign clime where their new religion was originally born. Even the historical heroes are divided up, for once upon a time they fought with one another. All the Pauranic heroes, though they have no connection with any particular faith or creed, are regarded as belonging to the Hindus; and Muslims think it sacrilegious to have any regard for them. These things have made the situation a most difficult and delicate one.

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Krishna and Rama are verily Indian heroes. All those who regard themselves as Indians should venerate them. But they have been dubbed as Hindu gods. Shivaji is no hero for the Muslim: Aurangzeb no hero for the Hindu. Unity has thus become a mere dream impossible of achievement.

Sacred Places.

The natural and historical objects meet with no better treatment. The country's mountains, the Himalayas and the Vindhyas; the country's rivers, the Ganga and the Yamuna; the country's places of pilgrimage, Puri, Rameshwar and others are all regarded as peculiarly Hindu. Muslims have nothing to do with these. They do not care for them. This bars unity.

All Indians of whatever creed or faith must venerate India's rivers, mountains and places of pilgrimage. These natural and historical places form the very foundations of sound nationalism. We cannot abandon them. I cannot support the proposal that these should be discarded. Some think that by casting them aside, differences would cease and nationalism would develop. But I ask: What would be the support of nationalism, if not these. Just as the Egyptian Muslim fervently speaks of "Egypt and the Nile,' so must the Indian Muslims as well as all other Indian communities, speak of 'India and the Ganga,' But the Hindus must so transform their outward method of worship of these objects, that its purely religous form should be eliminated and it should appear in a national garb in which all could join. Just as a change in the methods of teaching history can do one thing so can a proper change in the form of worship bring about this other most desirable result. A change is possible and necessary also because the innumerable communities among the Hindus themselves worship at the same places in different manners. Uniformity is badly needed. The elimination of differences is most essential. I believe that a little effort can do this.

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Hero Worship.

The heroes of the Puranas are not religious persons: they are national and historical. They are the builders of India, the nation. They deserve to be worshipped by all Indians. But the worship must not be in the form of any particular creed; that creates confusion and ill-will.

Hindu and Indian.

Hinduism must not be regarded as a separate faith like Islam or Christianity. Hindu and Indian really, are convertible terms. The word 'Hindu' indicates a particular portion of the earth, not a particular manner of worshipping God. All the so-called Hindu traditions cannot be regarded as the traditions of a religious faith. They are the traditions of the country as such. Outside India, Hindu means an Indian. In America all Indians are known as Hindus. In Egypt's Al-Azhar University, the boarding house of Indian Muslims is called the 'Hindu Boarding House'; the transfrontier people regard all Indians as Hindus, whether Hindu or Muslim. No particular kindness is shown to these even if they are Muslims as a thousand years of India's history can testify. To separate oneself from an Indian tradition by calling it Hindu is neither wisdom nor does it connote understanding of the reality of things.

We similarly defined the term *Hindu* in a previous issue of the Vedic Magazine. The religion so styled should be termed Vedic. 'Hindu' we regard to be a geographical term.

THE WORLD OF BOOKS.

आर्यपर्वपद्धति—*By P. Bhawani Prasad. Published by Shri Narayana Swami, President, Dayananda Centenary Committee. Price annas 12.*

The Centenary Committee has by the publication of this book determined what festivals are to be celebrated

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by the Arya Samajists and how. The writer has taken great pains in dilating on the usefulness of these celebrations. His notes on the origin, etc., of each festival are worthy of careful perusal. It were better if the Sub-Committee, appointed to decide the manner of celebrations of these festivals, had gone through the historical and sociological notes of the writer too. The authoritativeness of these descriptions may thus have been much enhanced. The book, as it stands, deserves to be popular among the Samajes in as much as it fulfills a long-felt need.

दयानन्दलहरी—*By P. Medhavrata Kaviratnu. By the same publisher. Price As. 1. 6 pies.*

प्राणायाम विधि—*By Shriyut Narayana Swami. By the same publisher.*

विरजानन्द विजय—*By Vidya Bhushana Vibhu. Publisher the same. Price annas* 4.

The writer had undertaken to compose in verse a biography of Rishi Dayananda, which however he could not complete by the birth centenary of the sage. The book under review was a part of the bigger volume he had contemplated to write and publish. It is a sweet enjoyable description of the life-history of Swami Virajananda, Rishi Dayananda's Master. The metre is small and flowing. It suits the theme of the book. The wording is appropriate and the style simple and unassuming. The author, we hope, will soon publish his larger volume, and give the Arya public a biography of the Rishi in verse.

सत्यार्थ दर्पण—*By Ajit Kumar Shastri. Published by Jain Siddhant Prakashak Press, Calcutta.*

भारत में रेल पथ—*By Rama NivasaPaddar, Published by Adarsha Pustakalaya, Agra. Price Rs. 2. 8as.*

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The author means to enlighten the public as regards the condition of railways in India. He begins with a short history of their establishment and reviews briefly their gradual extension and development till this time. He dilates on causes which have made the running of railways a much more costly affair in India than elsewhere. The policy of the Govenment in this behalf meets with fair but unsparing criticism. The inconveniences of third class passengers at whose expense first class carriages are run with princely equipments for the comfort of Europeans and Europeanised Indians are duly set forth. The ruining effect of the prejudiced policy of the Government on the industries of India is pointed out with the unerring finger of a consummate business-man. The book closes with a word on the ignorance of the people of India which is responsible for most of these evils. The appearance of such books in Hindi is a happy sign, predicting a hopeful future for the literature of that national language of whole Hindustan.

—

EDITORIAL REFLECTIONS.

THE DEATH OF DAS.

The death of C. R. Das has left a void in the political life of the country. A man of high intellectual gifts, the most irresistible charm of his nature was his intensely loving heart. Born of Brahmo parents he had adopted Vaishanvaism—the type that flourishes in Bengal. The sentimentality of his temperament found satisfaction in this creed of high-pitched devotion. Yet as Vaishanava, he refused to be blindly orthodox. Inter-dining and inter-caste marriage movements had his never-failing

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support. To the latter principle he gave a practical shape in one of the marriages in his own family.

He earned thousands and hundreds of thousands. He, however, was never so rich as when he gave away every pie of those thousands without a scruple as to his own fate in future. He constituted one of the greatest acheivements of Mahatma Gandhi for his non-co-operation cause. He could not see eye to eye with the Mahatma. Hence his formation of the Swarajya Party, of which he was formally the head, but in virtual reality, as was characteristically put by some one the other day, the heart. The death that has come to Das may be envied by any the greatest man living in any part of the earth. He fell in his hour of complete victory. He literally accomplished what he had promised to by his entry into the Council He went to wreck dyarchy and was successful in making the process of double government impossible in his own province. The funeral procession which attended the progress of his dead body to the crematory was the tribute of his bereaved people to his beloved memory. Never was a king so heartily honoured. Bengalis in lacs mourned the dead hero. The country. as the intelligence spread over telegraph wires echoed, the grave feeling.

The vitality of a country is measured by its ability to readily fill up vacancies which the death of its lovers and leaders creates. Political India is today subjected by Destiny to its usual test. She will, we hope, be not found wanting, when so tried.

ID.

The *Id* day passed away peacefully except for a small scuffle among coolies in Calcutta. The whole

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country heaved a sigh of relief as papers reporting the celebrations of the festival were found void of any alarming news of an inter-communal riot.

Id to us appears to be a synonym of *Yajna*, a holy day, a day when a community or a church stretches out its hand of fellowship to humanity. The highest mission of religion *viz.* that of bringing about unity and brotherhood among nations and individuals should of nature find full emphasis on these red letter days of every community. Even mute sub-human creation should be made to feel that their human brethren are engaged this day in demonstrations of feelings of love and amity which religion has imbedded deep in their nature. The other *Ids* of Islam give ample proof of their being so designed. We wish the same characterisation were true of this *Id* also. The day of sacrifice in religion should witness self-abnegation on the part of men.

Armed police patrolling the bazzars, a display of machine-guns in all parts of the city, a sister community observing hartal—such are the concomitants of this sacred festival of our Muhammadan brethren. Can we congratulate the Church of Muhammad on this achievement in charity and fellow-feeling?

The responsibility for the spirit of provocative bravado followed by blustering rowdyism on the part of Muhammadans lies in part on the Hindus too By their supersensitive adoration of the cow, they have made themselves easily liable to provocation. One justification that the Muhammadans offer for their offensively conducting the cows for slaughter in a procession is the religious obligation on them to refute the right to worship of a mere animal by practically killing it. The object aimed at may from the point of view of an inve-

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terate iconoclast be above question. The method employed is anything but religious. It is a negation of all the soft virtues that religion is calculated to breed and foster. Humility and love are the essence of religion. In their demonstrations on the *Id* day the Muhammadans are actuated more by communal hatred than by any pious wish to improve the religious outlook of their compatriots. Veneration for the cow has in the Hindu too to be based on feelings other than the superstitious belief that the body of the cow is the seat of all the fabulous gods of the Pauranic Pantheon. The economic utility of the cow added to the feeling of lovability of every living being are reasonable sentiments and will appeal to the Hindu and the non-Hindu alike. Let the cow be the link between man and the sub-human creation. Mercy to fellow-creatures should be the watchward of humanity as Creation's Lord. Thus viewing the cow, the Hindu will love the Muslim as much as the meek cow. His love will conquer where hatred fails. He will be spared the agony he feels at present gratuitously and without avail. The swagger of the Muslim will be unarmed too. Whom will it provoke when the party at present provoked will be provoked no more.

To the Muslim we say :—Make thy *Id* a veritable *Id*, a day of rejoicing for the whole world.

To the Hindu we say :—Love the cow in the spirit of the cow. Woo love, instead of challenging hatred.

THE CALL OF FIJI.

A. W. McMillan is very enthusiastic in his exhortation to Indians to go and serve their compatriots in Fiji. Himself a Christian he will be glad to see non-Christians in the field so that the lot of the depressed and the down-trodden be improved

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He views with marked disapproval the untidiness of most Indian homesteads. Their very appearance is oft-times an eyesore and prejudices one against the occupants. Such as these were not long ago in Pariah and Chamar villages in India and they are often a source of worry to sanitary inspectors. Then the critical European complaints of the conservatism of the Indian in his agricultural methods, that he does not produce as good results as he might, that he impoverishes the soil without feeding it. He looks with disdain upon a disunited community, he sees evidences of internal distrust and suspicion. He knows that 75 per cent. of the serious crime in Fiji last year was committed by Indians, and that thousands of pounds are poured out annually upon wasteful litigation. He sees the "New Rich "spending extravagantly upon such unproductive things as jewellery, as though intoxicated. It is possible to see more sovereigns around the necks of Indians in Fiji in a day than one would see in many months of travel through the whole of the British Empire. He views all this with a disapproving eye. This condition of affairs exists because the moral and intellectual development of the community is not proportionate to the more rapid acquisition of money. An all-round development is needed, that will, side by side with an improved earning capacity, show cleaner habits, an unselfish public spirit that puts the interests of the "biradari" before personal gain, a more scientific knowledge of agriculture and sanitation, and the ability to use or invest earnings wisely.

Men by the hundred can leave India each year and penetrate the lion-infested forests of Central Africa, or journey to the far- distant islands of the Pacific in order to pile up money, to obtain wealth from their own fellow countrymen. Where are the men and women who possess the spirit of service? Who forsake home and country in order to Give rather then to Get It is disappointing to find that they are conspicuous by their absence in Fiji. Is the baniya- mahajan spirit all that India has to show the world? Is there no self-sacrificing brotherly-love in the land of the Brahmachris and sanyasis? The absence, in Fiji at least, of any who come from India to heal, to

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teach, to serve, to give, is to a lover, of India deplorable. During the last ten or fifteen years Christian missions have done good work, medically and educationally, among these people. As ever, they display the pioneer spirit and seek to serve. Oft- times all the thanks they receive is an unkind accusation that they are mere proselytisers and should be boycotted.

Quite apart from religious differences—the question of religious propaganda is not present in the thought of the writer—is there any dynamic or inspiring force in India which can thrust forth sons and daughters to the uttermost parts of the earth to be humble servants of society? If so let it be shown speedily, for the present situation in Crown Colonies is a clear and urgent challenge.

MUHAMMADAN VAISHANAVAS.

In an article by Mr. S. N. Dhar appearing in the *United India and Indian States*, we read :--

Recent research in the field of Bengali literature has yielded as many as 45 names of those Muhammadan mystics who composed poems on Radha and Krishna. In Rai Sahib Dinesh Chandra Sen's great work, the *Vanga Sahitya-Parichaya*, the names of eleven Muhammadan poets are given together with a few representative poems of each. They are Alwal, Salweg, Kahir, Sehhlal, Fatan, Bhikhan, Ali Raja, Akbar Shah, Nasir Mahmud, Habib and Saiyad Martuza. The last named was born in the middle of the sixteenth century in a village in the Murshidabad district of Bengal, and died at the age of eighty at a place called Chhapghati, where his tomb still exists and is venerated by Hindus and Muhammadans. His family came from Barielly in U.P. It is now held that there was a second Saiyad Martuza, who came from Chittagong, and was also a Vaishnava poet.

The Vaishnava mystics of mediæval Bengal are noted for the exquisite charm of their style,—the beauty and elevation of thought, and the music of their rhythm. The Muhammadan converts to Vaishnavism are in no way inferior to their Hindu brethren in the matchless way in which they handled

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the traditional Hindu legends of the love of Radha and Krishna. In the anthologies of Vaishnava verses, called *Padavalis*, many of which are still extant, the reader is startled to find the names of Muhammadans who had become Vaishnavas and who in matchless style, have expressed their appreciation of the solace derived from the contemplation of the love of Radha and Krishna. In depth of fervour as well as earnestness of manner, in the loftiness of the flight of their imagination as well as grace and loveliness of composition, there is nothing to distinguish these Muhammadan *padavalis* from those composed by the best Hindu Vaishnava poets.

What if not converts in spirit were these enthusiastic singers of the praises of 'Radha and Krishna.' Others there were who embraced the Vaishanva cult, but were not made members of the Indian society. They were allowed to remain Muhammadans socially so that on their death they were buried without ceremony, either Hindu or Muhammadan. One wonders to see this lack of assimilating capacity in even the reforming bodies among Hindus. The charm of the faith bewitches the alien, the professors of the creed fight shy of hugging to their breast the mistrusted neophyte. Forces of attraction and repulsion work simultaneously. They counteract each other, and the movement, a natural effect of which should have been the unification of communities, dies out without leaving a permanent mark of success in this direction. The story of Hari Das related in the same article is typical of a class of people so won and lost.

Of Muhammadans who became Vaishanavas during the lifetime of Chaitanya, the foremost was *Hari Das* who hailed from a village in the district of Jessore in Bengal. It appears that Chaitanya who enjoined on all men faith in *Hari* and the uttering of his name, did never regard a Muhammadan as impure or inferior nor did he revile the great religion of Islam In the memorable interview between the two men on the sea beach at Puri, Hari Das, who had come all the way from

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Bengal to have a *darshan* of the Master, fell weeping at his feet, saying that he was an impure Muslim and so doomed for ever. The great Saint lovingly embraced Hari Dass, and praised his spiritual yearning, but gave him a mild rebuke in the following words:—" For nothing you decry yourself, Hari Das and your religion, I myself do not possess the purity of your pure religion."

This great Muhammadan Vaishanva died at Puri, enjoying up to the very last moment, when breath actually failed him, the supreme felicity of having his Master and his followers before his closing eyes. Then rose Chaitanya, and carrying the corpse of Hari Das began singing and dancing in divine ecstasy. This continued for sometime when *Swrup Gosain* brought Chaitanya back to his senses. They carried the coffin to the sea, and bathed it in its water. "The sea has now become a great Tirtha," said Chaitanya. They then dipped his (Hari Das's) toe in water, which they drank with great respect. They besmeared his body with sandal-paste and wrapped it in costly clothes. His grave was dug in the beach, the corpse was placed in it, and Chaitanya filled it with sand with his own hands. Such was the honour and love inspired by a great Muhammadan Vaishnava.

THE SHARP EDGE OF THE SWORD.

We learn for the first time from a speech of Lord Birkenhead that the British came 'to India centuries ago for composing *with the sharp edge of the sword* differences which would have submerged and destroyed Indian civilization.' (Italics ours). The object of the advent of the British, as described by the Secretary of State, was truly noble. Only, the description is not true to fact. Rhetoric has evidently got the better of historic accuracy. For we read of no deputation sent by the warring Indians to gracious England to kindly come and compose their differences. Differences in India no doubt are the sword which England wields ominously over India's

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head. The sword has been continuatly whetted, so that we find its edge far keener today than ever before. If England had once undertaken to fulfil its imaginary self-imposed mission, *viz.* that of composing Indian differences, the sword would have long since fallen off her hand and she should have found her occupation in this foreign land long since gone. Profession of the mission is more palatable than its fulfilment.

The Secretary of State has evidently thrown out a challenge to the self-respect of India. The language is arrogant and galling. Will India taken up the challenge? Close up the clevage between Hindus and Muhammadans and the sword of the Britisher will break in case it falls again against that adamantine wall.

SALE OF MINOR GIRLS.

Judgment has been pronounced by Mr. Justice Venketsubha Rao in a case in which a father petitioned for the production of his two minor daughters, aged 6 and 8 respectively whom he had entrusted to a Brahmin on the understanding that they would be married to suitable mates. The husband bought them without knowing them and the father sold them as the price offered by the intermediary was the highest No comment is needed on the avarice of the parent, for which alas! there is no penalty in the I. P. C. The case establishes the imperative need to fix the age of marriageability of both men and women, below which, both parting with and accepting a girl as bride should be made crimes. Ah for an Arya Rajya!

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The Gurukula Samachar.

THE WEATHER.

The rainy season is one of the most pleasant seasons of the year in the Gurukula. Large masses of clouds are constantly hovering in the sky. Verdure greets the vision at every turn. The landscape all round presents a most fascinating aspect under the soft shade of the clouds. The sunset in these days is a sight of transcendent loveliness. Intervals of sultry heat, however, occasionally mar the beauty of the weather.

A DEATH.

Some of the Brahmacharis of the first four classes at Mayapur had attacks of typhoid fever. Owing to regular and careful nursing and the exertions of our doctor in charge, they are all convalescent, and out of danger. Unfortunately, one of them died suddenly on account of heart failure a few days back. His body was brought over to the Gurukula Kangri on a *tamera* and cremated according to Vedic rites.

THE SAHITYA PARISHAD.

The Anniversary of the Sahitya Parishad, (the Literary Association of the Gurukula) was celebrated with great enthusiasm the other day. Speeches on diverse literary subjects were made by the Brahmacharis and the staff. The question of enhancing the usefulness of the Parishad was also considered. A Sahabhoja was held in the evening.

PRINCIPAL RAMA DEVA.

Principal Rama Deva's health has improved considerably. He is expected to resume his duties by the middle of July.

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CHARACTER FORMATION.

The Gurukula being a residential institution, one of its special features is the stress laid on character formation and Brahmacharya. It was thought desirable that more strenuous efforts should be made in this direction. From the first of this Asharh, therefore, satisfactory progress in this respect has been made an essential requisite of promotion to the next higher class in the College department and marks will be awarded each month to each student for regularity, punctuality and other essentials of good conduct, and summed up at the end of each year.

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THE VEDIC MAGAZINE

AND

GURUKULA SAMACHAR.

PRINCIPAL FEATURES

The Order of Essees.—

Blood and its Circulation in the Vedas—Principal Radha Krishna Arya Sewak, B. Sc., M. B., B. S.

The Degeneration of Indian Cattle and its Causes—Mr. Doongersee Dharamsee Sapat.

Full contents inside cover.

Bhadrapad 1982 V., 101 D.

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CONTENTS.

Pag

1. The Order of Essees (I) 3

2. Blood and its Circulation in the Vedas—Principal Radha Krishna Arya Sewak, B. Sc., M. B., B. S., Ayurvedic College, Gurukula 3

3. Extent of Ancient Indian Engineering Philosophy—Rao Sahib K. V. Vaze, I. C. E. 3

4. The Degeneration of Indian Cattle and its Causes—Mr. Doongersee Dharamsee Sapat, ... 3

5. Contemporary Thought Reviewed—

Man's Hopes and Fears—Sacredness of the Family 3
The Marriage Tie 3
A Brave Man's Creed 3
The Answer of Platonism 3
A Fleshless Diet. 3
Canine Teeth 3
Animal Food is Poison 3
Dry Meet Trade in India 3

6. Reviews and Notices 3

7. Editorial Reflections—

Pundit Chamupati to East Africa 3
Easie-Oosie Asses 3
Arrest the Process of Westernisation 3
The Inchcape Axe and Clergymen's Sermons in England 3
Lorn Birkkenhead's Speach 3
The Gurdwara Bill 3
Vedic Cosmology and Chaldea 3
Mussalman Indians—Not Indian Mussalmans ... 3
The Macri Lore House 3
Fez off and Hats on in Turkey 3

7. The Gurukula Samachar 3

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THE

VEDIC MAGAZINE.

सर्वेषामेव दानानां ब्रह्म दानं विशिष्यते । (मनु०)

Of all gifts that of Divine knowledge is the highest & noblest.

VOL. XXIV No. 6.	August 1925, Bhadrapad 1982. Dayanandabda 101.	WHOLE NO. 202 THIRD SERIES No. 13.

THE ORDER OF ESSEES.*

I.

"*And ye shall be unto me a priestly kingdom, and a holy people.*"

By the time when the gretest teacher of the World, the great mediator, Jesus Christ, stepped forth among the Jewish people, proclaiming his doctrines of light and heavenly truths, that these his doctrines might spread light and warmth over the earth, and peace in the weary heart of men, had the above spoken of people in general very much deviated from the path of the Lord, from the knowledge of Him, and from the doctrines of divinity given to Arbaham and handed

* Appended to the letter on Crucifixion, an introduction to which by Pt. Ghasi Ram has appeared in this Magazine, and which has since been published in book form by the Dayananda Centenary Committee, was this account of the Essees. The sources from which it is derived are the same that have already been tapped, but translation of passages reproduced from the original is different. For a critical study of the history of religious orders this translation may be of great value.

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down to Issac, Jacob and their descendants, and afterwards further interpreted and explained by the man of God, Moses.

The interpreters of the Scriptures in the different ages of the Old Testament, or the Scribes, had contrived to attribute to the holy Scriptures the meaning and explication that was most convenient to their material advantage, estimation among the people, or their own wishes. Indeed, we find in the Scriptures of the Old Testament that holy men of the school of the prophets often stepped forth as the champions of truth and defenders of light, who severely reproached the people for their sins and vices, and severely warned the false teachers who led the people astray and misinterpreted the laws of the Lord. But the people seldom heeded them, and many of them fell victims and martyrs for the vengeance of the priests, the scribes, and the fury of the people.

By the time that Jesus Christ and his great predecessor, John, stepped forth among the people, the Jewish people was separated into several religious sects, that each had different views on religion. But even from the day that Moses, according to the command of God, consecrated the people to "A covenant people to the Lord." (2 M. B, 19 Chap.)

There was always among them a certain class by whom the name of the Lord Jehovah was worshipped in truth and purity. Already in the time of the first Judges appeared this class as a distinct Order or Brotherhood, named "Nazirees," Nazarees, or "Nazarenes," and in the time of the Kings we find this Brotherhood under the name of the so-called "School of the Prophets."

The members of this holy union had the design, "To love and worship God in purity of heart, and to the best of their ability work on their own ennobling and perfection; and of all their might to further the happiness and peace of their fellow men."

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In time of the Maccabai, this interesting Brotherhood appears under the name of "Hasidees," Eller "Assidees," that is, "the holy," "the pious;" and afterwards, in the time of St. John the Baptist and the great Master, under the name of "Esseers," or "Essenes," that is, the "children of peace."

It is not to be wondered at, that the scriptures of the New Testament do not directly mention this important and significant Brotherhood, as they lived separated from the world, as a defined Order, and admitted no body that had not under-gone a term of trial for three years and sworn not to disclose for any outsiders what took place in their meetings. This Order had a material influence on the culture and enlightening of the age and the ages that were to come.

In the New Testament there are many expressions and references that directly appear to the thinker and the unprejudiced interpreter of the Bible, that indirectly speak of this brotherhood; and just by these may be explained many undefined and dark quotations in the Scriptures, and rationally conceived, that otherwise would appear inexplicable and obscure. We will afterwards represent instances of this nature.

But before we proceed to a more minute illustration of this most remarkable Brotherhood, we will first pay attention to the, in Jesus' time, most important and differing sects of religion among the Jewish people.

These, first, the Pharisees, a sect full of hypocrisy and egotism. They distinguished themselves by rigidly observing all the outward forms of the Mosaic law, assumed holiness, haughtiness and ambition in unison with greedy aim after earthly winnings, but did care little for the real purifying of the heart or true hnmanity; and combined with these peculiarities great desire for dignity and worldly esteem. At public meetings they always endeavored to be the principal ones and aspired generally for the esteem and favour of the people.

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The master Jesus often severely reproached them therefor, and warned and exhorted the people to shun their false doctrines in the sayings."

"Take heed and beware of the leaven of the Pharisees and of the Sadducees". Math. Evang. Chap. 16, and in the same gospel, Chap. 23, where he four times cries "Wo" unto them,,he says "Wo unto you, scribes and Pharisees, hypocrites, for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess."

It is evident from this and several other quotations of the same kind, where Jesus reprimands them severely and rebukes them, that he considered the Pharisees the most vicious, cunning and dangerous of all Jews.

Next we have, second, the Sadducees. These were a kind of philosophers who denied the immortality of the soul and a life after this, and they taught that they deceived themselves who lived a pious and devoted life and exercised virtue, hoping therfor to get their reward after death.

Such a raward after death there was not, but it always was a necessary duty that men should fulfil to themselves, by living a virtuous and good life, as they then, more contented in their mind, could proceed on their way through life, and in consequence thereof would the burden of life be easier to carry.

This was their peculiar interpretation of the moral meaning of the commandments, but yet it preserved them from the hypocrisy and the dissembling of the Pharisees.

The Sadducees showed themselves openly to the world such as they in reality were, in a life intermixed with virtues faults and vices. Toward the Master, Jesus, they never showed such an animosity as the Pharisees. On the contrary, they often with great attention and admiration seemed to listen to his doctrines of wisdom.

They were more energetic and active than the Pharisees, and as they, like the former, had a great desire for acquiring

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wealth and worldly possessions, they were generally rich and considered the wealthiest class among the Jews. The King, "Herod," belonged to the sect of the Sadducees and acknowledged their doctrines.

The third sect comprised the Publicans. They are not to be considered as a distinct religious sect. But it is evident that they widely differed from the above named sects, and the so-called "proper Jews," in their religious belief; and this is even shown by the contempt in which they were held by the common people.

But we have reasons to believe that this contempt often was unmerited, as they were often kindly received by the Master, Jesus, and he communed with many of them in a friendly manner. He speaks thus of himself in unison with them in Math. Chap. xi, v. 19; "The Son of man came eating and drinking and they say, behold a man gluttonous, and a wine bibber, a friend of Publicans and sinners." But even the life of these he reproached on several occasions. In Math. 5 Chap., v. 46, he says: "For if ye love them which love you, what reward have ye; do not even the Publicans the same?

Every Jew who had knowledge of Scriptures of the Old Testament, shortly everybody that examined into things and claimed to possess the culture of his time, generally belonged to either the Pharisees, Sadducees, or the Essees.

We know with certainty, and the writings of the Evangelists do not deny it, but on the contrary strengthen this fact, that the Master's great predecessor, John, from his infancy was adopted and brought up in the School of Esseen Order, and there acquired his knowledge and wisdom.

We cannot here give any information on this subject, of what the higher degrees of the Order did know about it, as this description of old Essees is written for the benefit of the brethren of all degrees, we will therefore confine our-

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selves to examining the gospel and other New Testamental Scriptures for testimony to prove the same.

It is evident from the gospel that John belonged neither to the sect of the Pharisees nor to that of the Sadducees. He rebuked them both severely for their lives,—as his great successor,—and when many of both the Pharisees and the Sadducees came to him at Salem on the bank of the Jordan to be baptized by him, he said to them: "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance." Math. 3 chap., 7and 8 v.

Herod adhered, as above mentioned, to the doctrine of the Sadducees, and it was this Herod, whom John so severely rebuked on several occasions for Herodias his bother Philip's wife, and,, for all the evils which Herod had done added yet this above all, that he shut up John in prison." Luke, iii, Chap 19--25.

Lucas the Evangelist relates to us in his iii. chap., 12 and 13 v: "Then came also Publicans to be baptized and said unto him, 'Master, what shall we do?' And he said unto them, 'Exact no more than which is appointed to you."

John says about himself in the gospel of John, 1 Chap. 23 v.: "I am the voice of one crying in the wilderness" and the Evangelists add that this answer did he give to, "they which were sent were of the Pharisees."

Marcus says of John in his 1Chap. 4 to 6 vs "John did baptize in the wilderness and preach the baptism of repentance for the remission of sins. And John was clothed with camel's hair and with a girdle of a skin about his loins, and he did eat locusts and wild honey"; and in about the same words and sense does Matthew speak of John in his third chapter.

We might cite more instances of the same kind, but these ought to be sufficient to show that the Scriptures of the New Testament give a positive proof for the contended

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point that John did not belong to either the school of the Pharisees or that of the Sadducees. At the same time it gives more than a negative proof for the conclusion that he belonged to the holy order of the Esseers; and the more we study the writings of the Evangelists and interpreters of the Bible, and consider who were the friends of John, and the doctrine he preached to the people, the more are we convinced that he belonged to the Essees.

By comparing all the above named with the manner of life, ceremonies and fundamental belief of the Essees we are thereby convinced that this champion of truth was messenger of the Brotherhood to prepare the way for Jesus and to promote his mission, who indeed had sent him.

We will proceed to a truthful illustration of this Brotherhood, as we find it related of authentic authors from the commencement of the New Testament time, and let these speak for themselves.

Of all the Gentile authors, none give more authentic and minute information on the subject than the Jewish historian, Josephus, in his work, De Bello Judaico, 8 Chap., 2—13 Vs.: and especially in his Historia Antiqua Judaico, 3 Book; 5Chap.

He lived both before and after the destrtuction of Jerusalem by Titus, and as he himself belonged to the Esseen Order, and had undergone the ordered term of trial for three years, his accounts merit our belief of its authenticity. Of his admission into this Order he writes as follows:—

"When I had reached my sixteenth year did I undertake to examine into our different religious sects and their doctrines, that having come to konw them I might choose the one that to me appeared the best. I have already mentioned that there were three sects of Pharisees, Sadducees, and Essees.

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"Having resolved this, did I at once begin to prepare myself in different ways that I might be admitted into the Order of Essees. In order to accomplish this, I turned to a man called Banus, of whom was told that he belonged to the Brotherhood of Essees, and lived in the wilderness, made his clothes out of the bark and leaves of the trees, fed upon wild fruits, plants and herbs, and from holiness bathed several times night and day in cold water.

"In this man's company I spent three entire years, undergoing all kinds of trials, temptations and privations, and then returned to the city (Jerusalem). When I had filled my nineteenth year did I commence to shape my life and habits according to the doctrines of the Pharisees, and this sect is very similar to the Grecian Stoics."

Of these, Josephus own words, we are informed that he actually had undergone the, according to the Esseen law, ordered term of trial; and although he afterwards returned to Jerusalem, and in the future obeyed the doctrines of the Pharisees, yet did he continue to remain a member of the Esseen Brotherhood, and was admitted into their meetings as long as he did not transgress the duties of the Order or in any way did break the oath that he had taken at his initiation.

It was not before the Jewish kingdom was destroyed by Titus, Jerusalem and most of other cities of the country laid in ashes, and the members of the Esseen Orders widely dispersed, that Josephus in his writings committed to the world what we here will communicate.

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BLOOD AND ITS CIRCULATION IN THE VEDAS.

(By Principal Radha Krishna Arya Sewak B. Sc., M. B., B. S., Ayurvedic College, Gurukula.)

कः अस्मिन् आपः वि अदधात् विषूवृतः पुरूवृतः सिन्धुसृत्याय जाताः ।
तीव्राः अरुणाः लोहिनीः ताम्रधूमाः ऊर्ध्वाः अवाचीः पुरुषे तिरश्चीः ॥
[अथर्ववेद १० कांड २ सूक्त ११ मन्त्र]

The Lord of the Universe (कः) made (वि अदधात्) in this man (अस्मिन् पुरुषे) fluids (आपः) which are present in many forms (विषु वृतः) and undergo many changes in the body (पुरु वृतः). The special fluids mentioned in this Mantra are produced in the body (जाताः), flow in intermittent waves (सिंधुसृत्याय), and have some velocity (तीव्राः). These fluids undergo various changes in their colour while flowing at different places, as, the blood in the veins is purple (अरुणाः), in the arteries red, (लोहिनीः); and the lymph is light grey in lymph vessels (ताम्रधूम्राः). They reach every place in the body up in the head (ऊर्ध्वाः), down in the pelvic organs (अवाचीः) and obliquely out in the remotest places of limbs (तिरश्चीः).

The above translation of the Mantra shows, and moreover it is to be made clear in the very beginning that this Mantra and others of the Sukta teach us, that we ought to sing His praises for his bestowing upon us such beautiful, efficient and complicated living machines, having also the fluids mentioned above. Naturally, therefore, one cannot expect to find a complete scientific discourse on the blood and its circulation in this Mantra. But the mere fact of this mentioning of blood, its nature and its circulation, in such a compressed form of poetry for the purposes of singiug His praises, clearly shows that the nature of blood, its properties and circulation

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were known to the "primitive sages," long long before the time of Harvey. European and even our country men having brains stuffed with ideas borrowed from the West, cannot but be astonished at what the detailed explanation of the Mantra would reveal. The Mantra presents the following points for consideration:—

1. The Lord of the Universe has made *fluids* in this Man (**कः अस्मिन् पुरुषे वि अदधात् आपः**).

2. These fluids are present in the body in *many forms* (**विषु वृतः**)

3. Their nature *undergoes changes* in the body (**पुरु वृत्तः**)

4. They are *produced in the body* (**जाताः**)

5. They exhibit *intermittent waves* while flowing (**सिंधुसृत्याय**).

6. They have a velocity (**तीव्राः**)

7. Their colour changes at different places in the body like purple, red and grey (**अरुणाः लोहितोः तम्रा धूम्राः**).

8. They flow everywhere in the body, upto head, down to pelvis and out to limbs (**ऊर्ध्वाः अवाचीः तिरश्चीः**).

Let us now consider these points in detail one by one.

I. कः अस्मिन् पुरुषे वि अदधात् आपः

After singing His praises in the other parts of the Vedas, for bestowing upon us the solid parts of the body, the Rishis are made to say thatout of mercy and benevolence, He also made such important things as the fluids of the body like the blood, the lymph, the chyle, the internal and external secretions and the excretary fluids. But in this Mantra the nature of some special fluids like the blood and the lymph was revealed to the Rishis by the author of the Universe.

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2. विषू वृतः

These two fluids, although very closely related to each other regarding their composition and origin, have different forms, *i. e.*, :—

(a). Blood is coloured purple or red, flows in different sets of tubes called veins and arteries, and is more viscid than the

(b). Lymph, which is light grey in colour, flows in lymph vessels and less viscid than the blood.

While the blood is flowing in its minute thin walled vessels, its fluid portion gets out by osmosis and is then called lymph. This lymph bathes the tissues of the body, supplies them with nourishment, which the blood takes from the food canal ; and also supplies them with oxygen taken from the lungs. It takes from the tissues in return waste matter and carbonic acid gas. The waste matter is subsequently thrown out of the body in urine through the kidneys and in sweat through the skin. The carbonic acid gas ultimately reaches the lungs with the venous blood and is exhaled.

3. पुरु वृतः

The lymph, as it leaves the thin walled arteries (capillaries), imparts the food materials and oxygen to the tissues and receives in exchange waste matters and carbonic acid gas. Its nature thus changes before and after its coming in contact with the tissues. Laden with the waste matters, the lymph enters a different set of minute tubes called lymph vessels, which join the big lymph vessels and which in return open into the big veins. Blood, before sending out some fluid portion with food and oxygen to the tissues is red in colour, but as the lymph re-enters it with waste matters, it begins to become purple and ultimately near the heart, when the

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whole of the lympth has entered it, it becomes dark purple in colour. It is only after passing through the lungs where carbonic acid gas leaves it and oxygen enters that its colour again becomes bright red. It is, therefore, quite clear that, according to the Vedas, the nature of the fluids undergoes changes in the body पुरुवृत: according as the lymph leaves or enters the blood, by which the entire physical, chemical and even biological nature of the fluids changes. How is it possible that the Rishis should have been taught the word पुरुवृत: but did not know its physiological significance as narrated above. Were they primitive people then? It was on account of these changes reader, the scientific significance and meaning of which they realised that they preached the gospel of open-air life. When the blood comes in contact with the purest air, rich in oxygen one is favoured with ruddy cheeks. rosy pink lips, red nails and bright eyes. They knew that an indoor life, devoid of fresh and pure air, makes the blood mostly venous, unable to impart its carbonic acid gas to the already impure saturated atmosphere. One can at any time see such cases in over-crowded towns with pale faces livid lips, dull lustreless eyes and long drawn sad countenances. How inevitable then it becomes to be thankful to that Lord of the Universe प्रजापति for favoring us with such important fluids. And our Rishis were not wrong in singing His praises for such essential vital fluids. Rather keeping silence would have been a sin.

4. जात:

And these fluids are produced in the body. As said already, the Rishis are not out this time to write a thesis on medical subjects. It is sufficient to say that by merely mentioning the fact that the fluids are produced in the body, a physiologist at once knows what

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a world of meanings is hidden behind this word. The idea at once flashes in the mind of a scientist, that the Rishis meant by this that

(*a*). There are places or organs in the body, where these fluids are produced and (*b*) they are formed in some special manner. How could one use the word जाता: unless he knew the places and manner of formation of the fluids, a too lengthy point, to be touched here. Suffice it is to say that the blood is formed in the bone-marrow, lymph glands etc.

5. सिंधुसृत्याय

These fluids exhibit intermittent waves while flowing. Many ages after the Rishis, the attention of the Western physiologists was drawn to the fact that the blood was flowing in intermittent waves, because they observed that

(*a*). There was pulse or intermittent expansion of the arteries as felt over some bony place as the wrist etc.

(*b*). If an artery is cut, the blood flows out of it in jerks and not in a stream.

(*c*). And moreover, if an apparatus for recording the pulse (sphygonograph) is applied to the wrist over an artery there is alternate rise and fall of the pointer showing an intermittent flow of blood.

How could our Rishis put this fact of pulsation before the generations so confidently and definitely without knowing it and its significance. How can a primitive man lay emphasis upon and definitely state such a point, which, after so many centuries, was studied by the scientists of civilized times. Could the Rishis know all this about the circulation of blood without knowing the proofs? This is impossible and no human brain can understand such paradoxes.

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6. तीव्राः

The fluids have a velocity. This is a point which cannot be easily grasped by a layman. Ordinarily people do not know that blood has velocity unless they have a scientific turn of mind. Then what of stating this point? Those who state it and praise Him for giving velocity to the blood, of course, were not primitive men. How could they ever emphasise this point without knowing that this is the outcome of

(*a*). The propelling force of heart

(*b*). The elasticity of the blood vessel walls and the

(*c*). Nature of the calibre of the vessels.

They also knew how velocity was affected while the blood was circulating through tubes of different calibre and heart.

7. अरुणाः लोहितीः ताम्रधूम्राः

The fluid assumes different colours at different places in the body as purple, red and grey. This point does not need much explanation, only that the Rishis knew that while circulating, the blood becomes differently changed in colour as stated above in point 2 and 3.

8. ऊर्ध्वाः अवाचीः तिरश्चीः

The blood flows everywhere in the body up to the head, down to the pelvis, and out to limbs. It would be clear from this that Rishis must have known that there is a centre or pumping organ from which the blood goes upwards to the head, downwards to the pelvis and outwards to the limbs. Is that organ not the heart? It also makes clear that the blood goes to these parts through blood vessels.

This is all a pratical way of describing the physiology of blood and its circulation for the purpose of prayer.

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In prayers, one can only touch the points and not lecture upon them. And if these points are touched in such a way that even if many centuries afterwards, the scientists also came to the same conclusion after working so hard in their laboratories, cannot one assume that the Rishis, whom these things were revealed, were scientists and expounded these scientific phenomena long before the present day science could claim its name. How then were they uncivilized and primitive? Is it not unfair and unjust to call those people civilised who preached that some spirit flowed out of the human tubes or that air was rushing through them or that some brain fluid was present in them, in preference to those sages who could definitely say that blood circulated in the blood vessels, flowed from a centre to all parts of the body while flowing underwent changes in nature and colour exhibited intermittent pulsations, had velocity and moreover was produced in special parts of the body? Would you call such scholars uncivilized and primitive? Can we Arya refrain from admitting that we are the descendants of such learned rishis? Would you deny that their blood is running in your veins? Would you still remain blind folded with your brains imprisoned that your ancestors were merely naked savages? If you still think so, then may God help you.

EXTENT OF ANCIENT INDIAN ENGINEERING PHILOSOPHY.

नगररचना शास्त्र TOWN-PLANNING.

CHAPTER VIII.

वनोपवन EDUCATION AND RECREATION.

(BY RAO SAHIB K. V. VAZE, I. C. E.)

When the whole Universe is going on without any education why is it that human beings make so much

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of it ? is a question that is heard many times, The Universe is made up of two sorts of things *viz* the inanimate ones **प्रकृति** and the animate ones **पुरुष**. The inanimate things are passive and therefore they care little for the circumstances and things surrounding them ; in short they are **विश्वभुक्** and **अव्यय**. They take in every thing and reject nothing. But this is not the case with animate things. Their power of endurance is limited and therefore they have to select. Selection means discrimination or **भोग, त्याग**. They take in selected things and of these things give out the waste products. For accomplishing this purpose of selection or discrimination education is necessary. Education is obtained in four ways *viz* (1) Heredity, (2) Learning from parents (3) Learning from specialists and (4) Inspiration or Revelation. These four methods are mentioned in the Vedic precepts (1) **मातृदेवोभव** (2) **पितृदेवोभव** (3) **आचार्यदेवोभव** (4) **अतिथिदेवोभव**.

Leaving the inanimate objects out of consideration we find that the vegetable kingdom **ऊर्ध्व योनि** is educated by means of heredity only. By the inherited qualities possessed by the seed the tree selects the things it wants and assumes a particular shape and method of working as it suits itself to the changes that occur in the best way it can. each individually according to its own capacity. The object is secured by different individuals in different ways and this method is called 'Natural Selection' by Darwinians. Among Beasts **तिर्यग्योनि**, the education is by inheritance and home training. We often see birds and beasts teaching their young. Among human beings **अर्वाग्योनि** or **ऊर्ध्वमूल** besides these two influences a third is added *viz* training by adepts. Human beings have invented many new amenities and the production and the use of these have to be specially taught, We see

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the same tree almost in the same condition all over the world and in all seasons. We see the beasts and birds do the same except the adoption of peculiar methods to suit peculiar climatic and seasonal changes such as migration, building nests, or using different tactics. But we see men not only differently clad, fed and accomodated to suit different climatic and seasonal circumstances but even in the same country and season adopt different methods to suit their different positions. All this has therefore to be specially taught. What has been called Natural Selection is a kind of Revelation or Inspiration but amongst the highest of human beings this is especially perceptible.

गुरोस्तु पादमादत्ते पादः शिष्यः स्वमेधया ।
पादः स्वब्रह्मचारिभ्यः पादः कालेन पच्यते ॥

A disciple gets one fourth knowledge from his preceptor, one fourth he gets by his own efforts at understanding it, one fourth he gets by his intercourse with his colleagues and his last one fourth he obtains in course of time by inspiration or revelation. This is the usual way of obtaining complete knowledge of any thing.

A human being when born is only a beast, then it develops its faculties and becomes a man मनुष्य (thinking being) पौर then by learning he becomes as if born again in a different world द्विज and is called कलाधर. When a human being is educated in sciences, he becomes विद्यावान् and lastly when he gets the requisite inspiration he becomes ब्रह्मज्ञ.

(I) जन्मनाजायते शूद्रः, संस्काराद्द्विज उच्यते ।
वेदाध्यायात् श्रोत्रियस्तु, ब्रह्मजानातिब्राह्मणः ॥

(2) दशवर्षवृद्धः पौरः । पंचाभेः कलाभरः । श्रोत्रियश्चारणस्त्रिभिः ।
दीक्षितश्च प्राक्कयाद् । धर्मसूत्राणि अध्याय ६ ॥

(3) दशाब्दाख्यं पौरसख्यं पंचाब्दाख्यं कलाभृता ।
त्र्यब्दपूर्वश्रोत्रियाणां स्वल्पेनापिस्वयोनिनां ॥ मनुस्मृति अध्याय २

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Amongst **पौर** ten years' precedence gives elderness, amongst **कलाधन** five years, amongst **विद्यावान्** three and amongst **ब्रह्मज्ञ** a moment's precedence has to be taken into consideration. Thus a man who receives education of **काम पुरुषार्थ** or Enjoyment thus becomes a **पौर**; one who gets education of **अर्थपुरुषार्थ** or Social Intercourse from his father in addition becomes a **कलाधर**; one who gets knowledge of **धर्म पुरुषार्थ** or Duty from a preceptor in addition becomes **विद्यवान्, श्रोत्रिय** or **आरण** one who gets inspiration or revelation from a spiritual guide of **मोक्षपुरुषार्थ** becomes a **ब्रह्मज्ञ**. Thus there are four sorts of **विद्या** according to the four meanings of the root **विद्** as under:—

(1) **विद्** to attain—**विद्या** of **कामपुरुषार्थ** to be learnt from **मातृदेव**.

(2) **विद्** to think—**विद्या** of **अर्थ पुरुषार्थ** to be learnt from **पितृदेव**.

(8) **विद्** to know—**विद्या** of **धर्म पुरुषार्थ** to be learnt from**आचार्यदेव**.

(4) **विद्** to be—**विद्या** of **मोक्ष पुरुषार्थ** to be learnt from **अतिथिदेव**.

When learning these different Vidyas the student has to follow certain rules of conduct known as **आश्रम**. For the study of **कामपुरुषार्थ** one has to follow the rules of **ब्राह्मचर्य** high conduct; for the study of **अर्थपुरुषार्थ** one must follow the rules of **गृहस्थ** family man; for the study of **धर्मपुरुषार्थ** one has to follow the rules of **वानप्रस्थ** a settler in the forest; and for the study of **मोक्षपुरुषार्थ** one has to follow the rules of **संन्यास** the recluse.

कौटिल्य says in his **अर्थशास्त्र अध्याय १ प्रकरण २.**

विद्यानांतुयथास्वं आचार्यप्रामाण्याद् बिनयो नियमश्च।

The various **विद्या** according to the meanings of the root **विद्** have different preceptors as their authorities, different ends of learning and different rules of

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conduct. मोक्षविद्या deals with the question of "What is this world; धर्मविद्या deals with "What a human being should know; अर्थविद्या with "What a man should think about;" and काम विद्या with "What a man should enjoy or obtain." The four kinds of students *viz* आर्त, अर्थार्थी जिज्ञासु and ज्ञानी are also thus most proper persons to be taught. आर्त a diseased person is the proper person who needs instruction in काम विद्या or Science of enjoyment; अर्थार्थी a person who wishes to get अर्थ is the person who should study अर्थविद्या the Science of Social Intercourse; जिज्ञासु a person who pursues knowledge is the person fit for धर्मविद्या the Science of Knowables; and lastly the ज्ञानी or the Philosopher is the person fit to know मोक्षविद्या the solution of the riddle of the world,

The उपाकर्म gives the details of the system of education in Ancient India which was as under :

I. The thread ceremony was performed in वसंत or ग्रीष्म and the boys were admitted into the schools on the full moonday of श्रावण which was the beginning of the school term. The school consisted of सदसस्पति the head preceptors and अनुमति their assistants or colleagues. The persons who prepared the text books were called छंद ऋषि and these embodied their experiences in the various texts. These texts were learnt by heart and sung. From the full moon of श्रावण to the full moon of माघ the learning was by rote from the texts. The boys were fed with boiled rice and ghee—चरु during these six months or the first term and in the second term they lived by eating curds and barley floor दधिसक्तु प्राशन. In the second term the learning was by actual experiences.

2. At the beginning of each term the various deities of subjects taught in the school were given oblations and the deities give us an idea of the subjects taught in the school. The deities propitiated in the उपाकर्म are.

ब्रह्मा—The previous experiences of great men.

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पुराकृतं तु यत्तज्ञैस्तद्ब्रह्मतिप्रचक्षते । भृगु संहिता ॥

सावित्री—The active principle in life

कार्यकारीचयाशक्तिः सावित्रीप्रोच्यतेबुधैः ॥ भृगु

श्रद्धा—Faith

वेदेषु गुरुवाक्येषु सत्यबुद्धयावधारणं ॥

मेधा—Perception.

प्रज्ञा—Intelligence.

धारणा—Memory.

सदसस्पति—The chief of an educational institution.

अनुमति—Assistants who concur with the chief.

छंद ऋषि—Compilers of मंत्र texts from personal experiences.

These are the deities of book-learning which consisted पद (व्याकरण Grammar). वाक्य मीमासा, and प्रमाण न्याय Logic and गणित Mathematics.

The following are the deities of practical or experimental sciences taught at the time.

1. अग्नि—Heat, Physics.
2. आप्तृणसूर्याः—Botany, Agriculture.

आप्—शुक्राद् वृष्टिः ।

तृण—बृहस्पतेः सस्यानांस्तंबकारिता ।

सूर्य—सूर्याद्बीजसिद्धिः ।

3. शंकुत—Birds, Biology.

शकुनेभद्रमावद ।

4 मित्रावरुणौ—Electricity.

मित्र हुवे पूतं दक्षं, वरुणं चरिषादसं । धियाघृताचीसाधंता ।

सम्राजाघृतयोनिर्मित्रश्चोभावरुणश्च । देवादेवेषुप्रशस्ता । ऋ० १ २।७।

I worship मित्र the Positive electricity which is clean and careful (it deposits clean metal uniformly over the whole surface) and वरुण the Negative electricity which eats away (corrodes the thing exposed, when the two are joined together. This action takes place invariably, and consciously (धिया) in the घृताची the porcelain pot (of

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the battery). (घृताची is the pot used for storing ghee. It is to be सम्राजा, सुभगा अप्सरा clean, wide mouthed and water tight).

5. अपः—Water, Hydraulics.

आपोहिष्ठामयोभुवस्तान ऊर्जे दधातनः । महेरणाय चक्षसे । ऋग्वेद ।

6. मरुतः—Atmosphere. Wind-mills. Meteorology.

दिवायांतिमरुतो । ऋग्वेद ।

7. विश्वेदेवाः—All the glittering stars. Astronomy.

दिविदेवाइवश्रिता । ऋग्वेद ।

8. इन्द्रासौमो—Solution and precipitation. Chemistry.

इन्द्र—Crushing.

सोम—Dissolving.

9. इन्द्र—Cohesion. Mining.

10.—अग्नामरुत—Blasting furnaces. Metallurgy.

11. पववातसोय—Flowing water and wind. Navigation.

पवमानसोमाभ्यांनीतानौः । भृगु सूत्र ॥

12. सोम—Juice, Blood. Medicine.

अप्सुमेसोमो अब्रवीदंतर्विश्वानिभेषजा । ऋग्वेद ३

13. संज्ञान—Social intercourse.

समानिवः शरीराणि समानि हृदयानि वः ।
समानमस्तुवोमनो यथावः सुसहासति ॥

The boys were generally admitted at the age of 8 to 12 years and those who entered the schools early naturally learnt more. At the first entrance there अनुप्रवचनीय होम was performed and in this सदसस्पति, सविता ऋषि were the deities showing that the education was given by the higher teachers and was only confined to abstract sciences. At the age of thirteen the महानाम्नी होम was performed and in this अग्नि, संराधनि, सभूयन्ति, अनुमति and प्रदाता are the deities showing that the course was conducted by Assistants and consisted mostly of experimental, (abstract-concrete) sciences.

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संराधनी—Apparatus.

असूयन्ती—Competition,

प्रदाता—Don or persons who supplied the requisite materials.

At the age of sixteen **गोदान होम** was performed in which **अग्नि, पवमान** and **प्रजापति** were the deities showing that concrete sciences formed the principle subjects taught. **पवमान** Motion, flowing and **प्रजापति**—Reproduction, generation.

कौटिल्य in his **अर्थ शास्त्र** gives the following course of education of his times.

वृत्तचौलकर्मालिपिं संख्यानं चोपयुंजीत ।
वृत्तोपनयनः त्रयीमानांक्षिकींचाशेष्टेज्यः ।
वार्ताँ अध्यक्षेभ्यः । दंडनीति वक्तृप्रयोक्तृभ्यः ।
ब्रह्मचर्यच आषोडशाद्वर्षात् । अतोगोदानंदारकर्मच ।
शुश्रूषाश्रवणग्रहणधारणविज्ञानोहापोहतत्वाभिनिविष्ट बुद्धि
विद्यानयति । तेतरं । अस्यनित्यश्चविद्यावृद्धसंयोगोविनयवृद्धयर्थं ॥

After **चौलकर्म** is performed the boy should be taught **लिपि** writing and **संख्यान** counting at home.

After **उपनयन** he should learn **त्रयी** (the three **वेद** or **श्रुति, स्मृति** and **पुराण**) **आन्वीक्षिकी** from the Specialists or higher teachers; he should learn commerce from the chiefs or important personages in that profession; he should learn law from pleaders and judges. He should reside with his preceptor till he is sixteen years; then he should perform **गोदान** ceremony and get himself betrothed. One gets proficiency (polish) in study by (1) Apprenticeship, (2 Hearing (3) Mastering (4) Retaining (5) Thinking 9) Discussing and (7) Storing in his intellect the principles on which the science is based and not by any other means. In order to retain the polish one has obtained, one must always associate with the most-learned.

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पूर्वमहर्भागंहस्त्यश्वरथप्रहरणविद्यासेविनयं गच्छेद् । पश्चिमं इति हासश्रवणे । शेषमहोरात्रभागं अपूर्वग्रहणं गृहीतपरिचयंचकुर्याद् । आगृहीतानां आभीक्ष्ण्यश्रवणंच ।

In the morning he should take exercise in the management of elephants, horses, chariots and weapons and the evening should be spent in studying history. The rest of the day should be spent in learning subjects not already learnt and in revising those already learnt. One should frequently hear about subjects that he has learnt. इतिहास history is defined by कौटिल्य as under—

पुराणं, इतिवृत्तं, आख्यायिका, उदाहरणं, धर्मशास्त्रं, अर्थशास्त्रंच इति इतिहासः । कौटिल्य अध्याय १ प्रकरण २ ॥

इतिहास History comprises पुराण ancient mythology, इतिवृत्त the account of modern happenings, आख्यायिक legends, उदाहरण samples (biography) धर्मशास्त्र the science of duty and अर्थशास्त्र the science of wealth.

A citizen was always in touch with वन the forests, where learning and teaching was going on as under

(1) In his boyhood he was himself a student there.

(2) In his youth he had his children at school and

(3) In his old age he retired there to be a master to teach his experience.

The lands that were used by these educational institutions for teaching agriculture &c., were called उपवन the Adjuncts of वन. उपवन in old literature does not mean a garden–आराम is the word used for that. The Upvanas were the lands attached to the educational institutions called वन. These were to be situated to the west of the towns and to be at a distance of about four miles from them.

In having तपोवन and educational institutions there, thert is one great advantange *viz* 'Plain living and high thinking' can be actually practised there. A worldly

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man preaches all kinds of morality but in actual practise for various reasons he finds it difficult to practise them. For example one may preach truthfulness but ordinary etiquette does not allow him to practise it and civilised society forces him to practise hypocrisy. In तपोवन, however, having retired from the world and renounced etiquette and civilized society he can and may be able to practise what he preaches. Thus his pupils while in तपोवन can learn simplicity and morality.

Want of such तपोवन is greatly felt at the present time Men who have devoted their lives to one profession can in the तपोवन proceed with their investigation unhampered by worldly objects. The world thus profits and young men get advantage of this devotion to one subject. Worldly movements also get impetus by the free moral support they can get by men living in the तपोवन We learn from the भागवत that when kingवेन oppressed his subjects, they went to the ऋषी in तपोवन and complained. The ऋषी thereupon saw king वेन and advised him to refrain from oppression and on his refusing to listen to their precept, burnt him to ashes by their angry शाप. Having destroyed वेन, the sages went to the तपोवन without even caring to know if there was anyone to succeed वेन After a time when the subjects again went to तपोवन the sages came up, churned the body of वेन and crowned पृथु the extract from वेन's body on throne. This is the great advantage of having old noted sages living in तपोवन and practising their तप unmolested.

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THE DEGENERATION OF INDIAN CATTLE AND ITS CAUSES.

(By Mr. Doongersee Dharamsee Sapat, Colombo).

Throughout the whole of India, except Sind, and the Western Districts of the Punjab, horned cattle are the only beasts employed for ploughing purposes. The well-known humped species of cattle predominates everywhere, being divided into many varieties. Owing partly to unfavourable conditions of climate and soil, partly to the insufficiency of the pasture grounds and grazing areas, and partly to want of selection in breeding, the general condition of the cattle is miserably poor. As cultivation advances, the area of waste land available for free grazing steadily diminishes and as sufficient care is not exercised by Revenue Officers, the prospects of poor cattle are becoming worse rather than better. Their only hope lies in the introduction of fodder crops as a regular stage in the agriculture course. There are however, some fine breeds in existence. In Mysore the "Amrit Mahal", a breed said to have been introduced by Hyder Ali for military purposes, is still kept up by the state. In the Madras districts of Nellore and Kurnool, the indigenous breed has been greatly improved under the stimulus of cattle shows and prizes founded by the Local Government. In the Central Provinces there is a peculiar breed of trotting bullocks, which are in great demand for wheeled carriages. The large and handsome oxen of Gujrat in Bombay and of Hariana in the Punjab are excellently adapted for drawing heavy loads on a sandy soil. The fodder famines that accompanied the great famines of 1891 and 1900 proved little short of disastrous to the cattle in the affected provinces. In Gujrat and the arid plains of the South East Punjab, the renowned herds almost disappeared. In the affected

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districts of the Punjab the loss of cattle averaged from 1.7 to 45 per cent. of the whole. In Rajputana more than half of its thirteen or fourteen millions of stock is said to have perished in 1900 alone In one state the loss amounted to 90 per cent., and in four others to 70 per cent. In Gujrat half of its 1½ million cattle perished in spite of the utmost efforts to obtain fodder. The worst cattle are to be found always in deltic tracts, but there their place is to a large extent taken by buffaloes. These last are more hardy than ordinary cattle, their character is maintained by crossing the cows with wild bulls, and their milk yields the best *ghi* or clarified butter. Along the valley of the Indus, and in the sandy desert which stretches into Rajputana, camels supersede cattle for agricultural operations. The breed of horses has generally deteriorated since the demand for military purposes has declined with the establishment of British supremacy. In Bengal proper and also in Madras, it may be broadly said that the horses are not bred. But horses are still required for the Indian army, the native cavalry and the police ; and in order to maintain the supply of remounts a Civil Veterinary Department was founded in 1892, transferred in 1903 to the army remount department. Horse breeding is carried on chiefly in the Punjab, the United Provinces and Baluchistan, and the Government keeps a number of stallions in the various provinces. Formerly Norfolk trotters held the first place in point of number, but their place has been taken recently by English thoroughbreds, Arabs, and especially Australians. For the supply of ordnance baggage, and transport mules a large number of donkey stallions are imported by the Government annually from various European countries. But the supply of suitable animals is not good, and their cost is large, so

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the breeding of donkey stallions has been undertaken at the Hissar farm in the Punjab.

The Bullock is still the principal motive power for cultivation, which, as a rule is light and active, but possesses little hauling power. The necessary tilth for crops is brought about by frequency of ploughings, the result being that soil is seldom tilled as it should be. For draught purposes oxen are in more general use than buffaloes especially in the drier parts of the country, but buffaloes are very largely used in the low lying rice tracts. For dairying, buffaloes are perhaps more profitable than cows as they give richer milk and more of it; but they require more feeding. The poorer people largely depend on the milk of goats of which there are an enormous number throughout India. Cattle breeding is carried on mainly in the non-cultivated tracts in central and Southern India, Southern Punjab and Rajputana, where distinct breeds with definite characters have been preserved. The best known draught breed are Hansi, Nellore, Amrit Mahal, Gujrat, Mahu, and the finest milk cows are the Saniwal, (Punjab) Gir (Kathiawad) and Sind. Owing to unfavourable circumstances, well bred cattle are becoming scarce and some of the best known are threatened with extinction. Efforts to improve the quality of the cattle in non-breeding districts by the use of selected bulls have hitherto been frustrated by the promiscuous breeding which goes on in the villages.

The sheep are reared chiefly on account of mutton, and the fleece has been regarded generally as of subsidiary interest Short remarks in his manual on Indian cattle and sheep particularly with respect to the Madras types, that they "resemble a greyhound with tucked up belly, having some coarseness of form, the feet light, the limbs bony, sides flat and the tail short." Indeed the

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total number of livestock of the Bovine class in India is no less than 146 millions. According to 1919-20 census of cattle, the number of cattle per 100 acres of sown area ranges from 101 in Bengal to 30 in Bombay ; while the number per 100 of population varies from 86 in Manpur Pargana to 33 in Delhi. The average for British India as a whole is 66 cattle per 100 acres of sown area and 61 cattle per 100 of population. Very considerable number of these cattle is maintained at a loss owing to their unfitness either for labour or for supplying milk. And the problem can not be solved on the lines acceptable in Western countries, for the reason that the veneration for the cow is universal among the larger portion of the population of India. It is thus impossible to treat the question as one of pure economics ; if only because popular sentiment will not agree to the elimination of the unfit and useless members of the cattle population In India.

The amelioration of the position depends first upon improving the breed of cattle and secondly upon its preservation both from disease and famine. Increased breeding in the arable areas is now an imperative necessity, owing to a rise in the price of working cattle. There is however a great lack in many places of stock bulls ; while the drain of the best milch cattle into the towns and their consequent loss for breeding purposes has ruined the milk breeds of the country districts. At Pusa, cattle breeding has been directed mainly along two lines ; the grading up of a country milch breed ; and experiments in cross breeding with imported cattle of high milking pedigree, the primary object of the latter being to obtain reliable information regarding the inheritance of the observable characters of both breeds. In the various provincial agricultural departments, also

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considerable attention is being paid to the provision of stock bulls. But much remains to be done, as owing to the inadequacy of finance and want of sufficient staff, work is very slackly pushed on, yet considerable work is being done for the general maintenance and improvement of the chief local breeds.

The task is not easy of accomplishment, so that progress is necessarily slow. Simultaneously with the work of improvement of the breeds comes the preservation of cattle from famine and epidemics. Plainly, it is just as important to keep the existing cattle alive through periods of famine as it is to maintain and improve the breeds. Mention has already been made of the steps taken by the Agricultural Department to increase the fodder supply and to make it readily available for the strain placed upon it by outbreaks of sudden scarcity. Steps have been taken for storing 350 lakhs worth of fodder in Bombay Presidency only. Hay depots are established at Panchmahal, Dawod, Godhra, Khandesh and Palgar. 50 millions lbs. of hay has been stored at Ahmednagar. Grass depots with large stores will also be opened at Belgaum, Solapur, Bijapur and Dharwar, also there is a plan to establish depots of hay in various parts of Gujrat There can be little doubt that a considerable proportion of the Indian cattle population is underfed and that one way of increasing the percentage of useful individual cattle is to popularise those forms of fodder, which at the present moment are neglected because unknown. The preservation of Indian cattle from contagious diseases presents certain difficulties peculiar to India. It is necessary not merely to fight against the natural sources of infection, but also against ignorance, old established customs, and prejudices on the part of people

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themselves. Cattle owners, when disease is prevalent in a village, often remove the infected cattle to other localities ; and it is a long time before they can be made to realise that such movements of the cattle are the means of spreading disease. Until the cattle owners themselves understand the importance of early information and segregation in the suppression of these periodical outbreaks, disease must remain a source of loss to them, and agricultural interests in general. During 1920-21 there were 574 veterinary hospitals and dispensaries at work in India and the cases treated and operations performed at these institutions number over one million. The Imperial Bacteriological Laboratory at Muktesar, which supplies the munitions of the campaign against contagious cattle diseases issued more than 2.5 million doses of different sera to the provincial veterinary departments. Amongst inoculated cattle the percentage of death was only 0-4 per cent. The maximum output of Muktesar, even when the full effects of the recent reorganisation have been realised, will not be sufficient to cope with the growing popularity of its products, and the question of starting a similar Laboratory in South India is under consideration.

In India the scope of tractor cultivation appears to be limited, since most valuable of irrigated lands are not quite suitable for tractor cultivation, and the sizes of the fields are rather too small for the purpose. Hence cattle power is most essential to the ryots of India.

Crops grown purely for fodder form a very small proportion of the cattle food of the country, and mainly for this reason have not been subjected by the Agricultural Department to the same systematic treatment as staple crops. In this connection it should be remembered that an improvement in the yield of grain crops as a rule involves an increase in the straw as well as the grain, and

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thus indirectly increases the amount of available fodder. Problems connected with the raising and storing of fodder continue to receive attention, and work of great value has been performed in demonstrating the possibilites of new sources of supply. In Bombay distinct advance has been made on the methods previously followed in the preparation of prickly pear as emergency fodder. In the United Provinces, also, it has been definitely proved that the troublesome weed known as Baisurai, which seriously affects the yield of unirrigated crop, on account of its deep roots, can be advantageously utilised as fodder. It is estimated that through the employment of this weed a saving of 0.22 million tons of other fodder can be effected in the United Provinces.—a quantity considerably exceeding the total amount imported during the several fodder famines of recent years.

The high death rate of Indian cattle owing to the prevalence of epidemic diseases, chiefly Renderpest and want of proper treatment is a great factor in the deterioration of the breed. The Government cattle Census Reports show that 20 per cent. of cattle die every year in India. Of these about 5 per cent. are slaughtered and 15 per cent. die of disease or old age. In a periodical famine the death rate is appalling. This compares very unfavourably with other countries. It is no wonder that the number and quality of the Indian cattle suffer a great havoc.

India has been the home and originator of veterinary treatment in the world. It is a thousand pities that the science of cattle treatment which has been so successfully developed by Maharajas Rituparna and Nala by Maharshi Palakapya, by Nakul and Sahadev and latterly by persons like Chakrapani Datta, has been neglected and allowed to be lost to mankind. Even the "Go Vaidyas" who used to roam about in towns and villages and who effectively

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cured many cattle of many virulent diseases have become scarce. Their places have been taken by Veterinary Assistants turned out by the Government Veterinary Colleges. These latter do not understand and appreciate the stand-point of ignorant and illiterate Ryots, secondly their treatment is very costly owing to the heavy cost of foreign drugs and thirdly their number, is so limited that they are not able to cope with all the work. Hence the Veterinary Department is not so popular.

If you want healthy cattle, you have to supply necessary pasture grounds. Partly due to the greed of the landlords, the negligence of the authorities and partly due to the foolish indifference of the people, pasture grounds are slowly vanishing. We forget that cattle form the life and soul of our agriculture, and their misery and ruin mean the deterioration and ruin of our Agriculture and hence of ourselves. It is a short sighted policy to stifle agriculture by depriving the cattle of their fodder.

The increase of production by improved methods and scientific agriculture will solve the problem of utilisation of whatever land is available for agricultural purposes, including pasture lands.

The following table shows the proportion of pasture lands to the whole area in the various countries of the world.

Country.	Total area in acres (In lakhs of acres.)	Grazing ground (in lakhs of acres.)
Great Britain & Ireland.	775	230
England ...	325	100
Germany	1,332	214
Newzealand ...	67	27
United States	19,033	1,170
Japan	1,056	176
India ...	9,600	352
Bengal ...	505	30

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These figures show that India stands very low in this respect in comparison with other countries.

It is high time that immediate provision be made for adequate pasture grounds with the co-operation of landlords and the people. It is further desirable that the existing law may be changed so as to allow Municipalities and District Boards to expend a portion of their funds in purchasing lands for pasture; or funds to be collected from land owners, by zemindars and heads of rich religious orders by an annual tax, to be utilised in the purchase of pasture lands for cattle. In the cities this evil has assumed a most serious aspect, as the cattle of the big cities do not get sufficient exercise, air and pastures as no lands are reserved for such purposes. The child mortality in the big cities of India assumes unusually heavy proportions when the milk sold is both adulterated and infected. The Government has in some places introduced the system of keeping reserved water tanks in villages for supplying drinking water. If a suitable belt of land around such reserved tanks be acquired for the purpose of grazing, that will advance the cause to a great extent. In any case Government must see that adequate pasture grounds, at least one tenth the area of each village, be reserved for each village and the cost of acquiring such land may be met from Government funds, road cess funds or other funds available for the purpose. Indeed the matter is so urgent that any delay will be simply disastrous. Providing of pasture lands alone is not sufficient. But steps should be taken for the proper maintenance of these plots.

India is a poor country and the institution of breeding-studs with high fees for breeding is not at all suited for this country. The purpose in some respects is served by the Brahmani bulls—the animals dedicated to God Shiva by Hindus, are generally held in veneration and no one dares molest them in villages. By the judgments of Indian High Courts such Brahmini bulls are declared *res nullius* and they are being freely stolen, slaughtered, and used for scavenging purposes.

The Brahmani bulls have been so long supplying the needs of the whole of India, but the present unbridled slaughter and diversion to other purposes have caused an acute shortage. We see no Brahmani bulls roaming freely as before. In towns there is at present hardly

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one Bull for breeding for every 1000 cows. It is strange how breed of cows continues under such circumstances. The inhabitants of the villages should rear up one common Bull for the average of 50 cows. The cattle of Bengal and Behar are very poor in physique and appearance. We see in the villages of Bengal the proverbial Indian cattle with its ribs protruding from its body. To improve the breed of lower grade cattle, it is desirable to get it crossed by a superior grade bull. In the larger towns and villages the Municipalities and District Boards should provide for such bulls.

Legislation should also be so amended that judgments of High Courts(I. L. R. 17. cal. 852) I. L. R. 8 All. I. L. R. 11 Mad. 145) should not affect Municipalities and District Boards and Village Unions in maintaining Brahmani bulls for breeding purposes. Such breeding-studs should be either absolutely free or a nominal fee should be charged for breeding.

The All-India Cow Conference Association of Calcutta have collected some figures estimating that over 10 lakhs of cattle are slaughtered every year in India. The figure is much underestimated as information available to them is scanty The Government statistics would show that in the course of the last 50 years hides exported have increased 20 times. The exports of raw hides of cattle alone in 1922-23 amounted to 45,700 tons valued at Rs. 571 lakhs as compared with 48,500 tons and Rs. 598 lakhs in the previous year. These unnaturally big figures can not but be due to poisoning and slaughter.

But it is not so much the number of animals staughtered as their quality that counts. The best breeds of cattle are being daily slaughtered in any number. In all the principal towns of India, the breed of the best milkers are being gradually extirpated. There is no restriction on the slaughter of Prime cows and even calves. Though the Calcutta and Bombay Municipalities have resolved against such appalling practices, still without some legislative measure such indiscriminate slaughter will not be stopped. Institutions like Bombay and Bengal Humanitarian Association are quite helpless as both Government and Mahomedan sentinents are hostile.

It is a sad thing to see a great traffic going on, when thousands of cattle regardless of age, sex, quality condi-

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tion and breed are daily collected from the rural provinces of India, driven to the Railway Station and thence transferred to a big city, where they are sold to butchers. Poor Gowalas when they find cows and calves useless, sell them to butchers as they are incapable of bearing any economic loss, though they are Hindus by religion. The Gowalas justly say, that they could not maintain their cows, when not in milk, as they had no pasture grounds, or suitable localities for keeping their cattle without incurring unduly heavy expenses. Every Hindu should visit these cattle sheds of Gowalas where he will learn much of the insanitary conditions in which the cattle are kept In big Pinjrapoles or charity cattle institutions conditions are too unscientific and insanitary to allow these institutions to do much good. These Pinjrapoles do not encourage good breeding of cattle, but are institutions only for the upkeep of old and disabled animals.

Some very fine breeds of both draught and dairy cattle, still found in different parts of the country, reflect credit on the traditional knowledge of cattle-breeding but do not show it to be scientific or up-to-date. I have seen cattle like Nagore cattle of Rajputana, Nellore breed of Madras, Gujrat breed, Amrit Mahal of Mysore, Dhanni Sanhiwal and Hariana cattle of the Punjab, Panwar, breed of U. P. and Karachi cattle and many other breeds of fine cattle, suitable to the different conditions of India. They are very beautiful, and strong animals and this shows that an elementary knowledge of different lines of cross-breeding and traditional insight into the nature of cattle breeding is possessed by a few people, who do not like the spread of this knowledge amongst all, but keep it for their heirs only and the public is not enlightened, nor does it care at all for the study of this subject.

The history of the ancient cattle breeders wandering in search of good pasture and water for their cattle, shows that they were not unaware of the importance of feeding their cattle in as good and economical a way as possible. But now the conditions and circumstances have changed much in India. The reservation of forests, and the still increasing mania of extensive cultivation, the extension of roads, railways and canals have limited the natural pasture area, and pushed back cattle breeding into a somewhat difficult and different situation,

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We have to take our lessons from such a small country as Denmark which has made cattle breeding a very profitable national industry. In the area of 24,215 square miles, and a population of 2·75 millions in 1912, the Danes had 934 cattle breeding Unions keeping 1123 Bulls, with a membership of 23,414 land owners. The local Unions are federated to District Unions whose office is to advise and help the local Unions to maintain a uniform system. It appoints expert counsellers, to assist the Local Unions in purchasing bulls, selection of breeding cows and rearing up herds. Steps are taken to instruct the peasants in the knowledge of good cattle breeding using the best aniamls, and the necessity of rearing young stock in a proper manner. Thus the Danes have converted Agriculture and cattle breeding into a scientific operation by close co-operation between the Government, the Public bodies and the peasants.

Mr. W. H. Harrison, Agricultural Adviser to the Government of India in one of his elaborate contributions pointed out from striking facts from history, that the prosperity of an agricultural nation has a direct relation to the breeding of good cattle. The Government of India is now being roused up to taking small steps here and there though they are only small drops in the wide ocean considering the wide area, and the immense population of India. They have recently established an institution " The Imperial Institute of Animal Husbandry and Dairying" at Bangalore to meet a long felt want in the matter of special technical education in cattle breeding, animal nutrition and such other subjects. The institution has an endowment of some 100 acres of land at Bangalore which are all under cultivation, and a young stock grazing farm at Pananpalli some 5 miles away.

The whole of the cultivated area is utilised for growing special fodder crops suitable for cattle. The farm has a total herd of some 300 cattle most of which are Ayshire or Holstein crosses but a small herd of Delhi buffaloes, a herd of Sindi cows and a couple of pure bred Jerseys are also maintained. The Government of India have fitted up elaborate chemical laboratories at the farm for the special study of animal nutrition and cognate problems and specially designed cattle sheds and an accurate animal weighing machine have been erected At present the

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Provincial Governments are training up their officers in order to spread the importance of cattle breeding and dairying.

India is predominantly an agricultural country as 226 millions out of the total 315 millions are supported by Agriculture. In the United States and Canada, the average production from agriculture is roughly reckoned at Rs. 624 and Rs. 476 per head respectively against Rs. 45 only per head in India because Agriculture is carried on without the additional income of cattle breeding. Economic reasons such as the small holdings and lack of capital have no doubt contributed to the neglect of the development of such useful Agricultural pursuits. But agriculture is now a local subject. Hence Government should encourage Agricultural Co-operative Societies which are being formed in all rural centres, to stimulate the progress of cattle breeding by assistance in buying good bulls and in rearing fine animals. Rural cattle-shows go a great way in encouraging zamindars to bid for the prizes for well brought up cattle.

CONTEMPORARY THOUGHT REVIEWED.

MAN'S HOPES AND FEARS.

SACREDNESS OF THE FAMILY.

Dean Inge is one of the most penetrating of modern thinkers and the most incisive of modern writers. He wields a powe ful pen and he takes pretty good care to dip it in vitriol before manipulating it. His criticism of modern life and thought is always delicious and has an inimitable flavour of refreshing candour. The Dean contributes to the *Morning Post* of London a thoughtful article under the above heading. He criticises in this profound article Mr. Bertrand Russell's "What I Believe." The Dean thus begins his article!

I make no apology for returning to Messrs Kegan Paul's series of booklets published under the general title of 'To-day and Tomorrow.' S me of the fifteen essays are of little value : but others are by eminent men of science, predicting what they hope or fear or expect is going to happen to the world. The scientific mind is far from controlling our politics, ethics, and sociology; it is violently opposed,

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not so much by conservatism—though there is a conservatism which clings to traditional ideas and customs and will not allow them to be critically examined—as by sentimentalism, which instinctively hates the scientific way of approaching practical questions. The writers of these booklets are not very optimistic, though they believe that sooner or later science must win the victory against what they consider superstitious and irrational taboos. For my own part, though I profoundly disagree with some of their opinions, I believe that fundamentally they are in the right, and I am sure that their point of view is one which we cannot afford to neglect. We must, however, remember that 'reason' is sometimes the philosophy of today, 'superstition, the philosophy of yesterday and tomorrow.

I have already noticed Mr. Bertrand Russell's rather pessimistic 'Icarus' which is a sequel or criticism of Mr. J. B. S. Haldane's brilliant 'Daedalus'. His second booklet called 'What I Believe,' is an expression of his hopes, as 'Icarus' is an exprssion of his fears. It is a great pity from our point of view, that so much space is given to an attack on Christian sex morality.I have written so often lately on this subject that it is not necssary to say much more, for Mr. Russell's view is substantially the same as that of other writers whose opinions I have combated. He thinks that an incalculable amount of misery is caused by a system of antiquated taboos, which disregard and contradict what are now known to be the conditions of physical and mental health in normal men and women. *He is strongly convinced that 'virginity is extraordinarily harmful to women,' and that in consequence* it is very undesirable that unmarried women, who are not in a healthy state, should be the teachers of the young. The subject is too delicate for discussion here, and it would be better to leave it to medical men, if medical men would say in public what they are ready enough to say in private. I agree with Mr. Russell and his friends that there has been too much furtive concealment of the truth. All that is known on these subjects ought to be public property; the medical profession has not shown much courage hitherto in enlightening the people.

It is a pity that the Dean has not thought fit to denounce the dangerous doctrine that "virginity is extraordinarily harmful to men." If by virginity is merely meant formal abstention from the matrimonial relationship and consequent immunity from the responsibilities involved therein but perfect liberty to taste the forbidden fruit in the shape of pre-marital liasons, Mr. Russell is probably right. But it is monstrous to assert that a virgin in the true sense of the word *i. e.* a Brahmcharni, who by means of self-control and austere self-discipline has conserved her mental and physical powers and can

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marshal her wondrous volitional powers at a moment's notice and direct them to the solution of intellectual doubts and moral conundrums, is an unsuitable teacher of youth. On the contrary, it is difficult to conceive of more suitable preceptor. It is high time that all talk about scientific birth-control and other scientific means of promoting self-indulgence, debauchery, racial suicide and moral bankruptcy was denounced as bunkum and moral means rehabilitated in the exalted position they once occupied.

THE MARRIAGE TIE.

On the subject of lax views on marriage, the Dean speaks out freely. Says he :—

But I disagere very strongly with Mr. Russell in his lax views of the marriage tie. He holds that there should be no intimate relations without 'mutual inclination,' and apparently thinks that 'mutual inclination,' with safeguards against the consequences, is enough to justify such relations. *He cannot see any rational justification for the Christian teaching on these matters, and seems to suggest that monogamy is chiefly kept alive by the parsons.* But it is not necessary to bring in the belief in divine revelation, in order to answer these attacks. The family is much older than Christianity ; it is even older and more primitive than humanity. History, it seems to me, proves that those societies which have been the strongest and most stable have been those in which family life and marital faithfulness have been held in the greatest honour. There is no stronger example than a non-Christian people, in which Mr. Russell is specially interested. Those who know China well are agreed that the family relations of the Chinese are almost ideal. Perhaps the love of parents and children is more conspicuous than that of husbands and wives; but the home is sacred and the centre of all social life. This society has maintained a stable equilibrium for about 5, 000 years and it is most unlikely that the present disturbance will upset the best balanced civilisation in the world. On the other hand, the kind of freedom which Mr. Russell advocates has always and everywhere been a symptom of social and national dissolution. This is surely a scientific argument ; if a custom or tradition keeps society together, we do not dispose of it by calling it superstitious.

A BRAVE MAN'S CREED.

The following lines constitute an admirable statement of Mr. Russell's metaphysical position.

But it is of Mr. Russell's philosophy slightly sketched in the first pages of this little book that I wish to speak in this article. Man, he says, is a part of Nature, not something

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contrasted with nature ! Physical science, which, as he rather surprisingly thinks, is approaching a stage when it will be complete and therefore uninteresting, gives us no hope on immortality, and no reason for believing in God. 'Fear is the basis of religious dogma as of so much else in human life. Religion has dignified certain kinds of fear, and made people think them not disgraceful. In this it has done mankind a great disservice; all fear is bad, and ought to be overcome not by fairy tales but by courage and rational reflection. 'Happiness is none the less true happiness because it must come to an end, nor do thought and love lose their value because they are not everlasting.

This is evidently the creed of a brave man, who is determined to meet his fate which he believes to be annihilation, open-eyed and unduped. It is an attitude which we must all respect, as we respect the ancient Stoics, when they were consistent wiht their professions, as Marcus Aurelius was and as Senecca was not. But are we really driven to this Stoic defiance of the Creator, this challenge to Him to do His worst against the unconquerable soul of the sage ? We remember this kind of language in Victor Hugo, embellished with superb rhetoric, and with a strut and swagger which even superb rhetoric cannot save from being ridiculous. Frederic Myers has a good paragraph on Monsieur Hugo's 'sublime' attitude at the crack of doom.

I find the crux of Mr. Russell's philosophy in his words: '*The philosophy of Nature is one thing, the philosophy of value is quite another.* Nothing but harm can come of confusing them'. It would be ridiculous to warp the philosophy of Nature in order to bring out results that are pleasing to the tiny parasites of an insignificant planet. Vitalism as a philosophy and evolutionism show a lack of sense of proportion and logical relevance...All such philosophies spring from self-importance, and are best corrected by a little astronomy.' These last sentences are admirable and the criticism of much current philosophy is well deserved. But I disagree absolutely with the statement which follows that 'we are ourselves the ultimate arbiters of value; it is we who create value and our desires which confer value.'

THE ANSWER OF PLATONISM.

The Dean seeks the refuge of Platonism and thus attacks Mr. Russell's pessimistic position :—

Mr. Russell is here contradicting the fundamental doctrine of Platonism—that the supreme reality is a kingdom of eternal and unchangeable values which are in no sense created by ourselves, and which we can only know as the reward of steadily setting our affections on things above, and by severe self-discipline. The essential part of this philosophy—which is also the philosophy of Chrisianity—is that eternal

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and ultimae values are not subjective ideals; but the supreme facts and truths of the real world, the contents of the mind of God, so far as the divine mind can be revealed to finite creatures. This faith gives us a firm foothold in the unseen world, and a confidence that as Dr. Jacks has put it, 'the universe is friendly' to our spiritual longings.

Perhaps Mr. Russell is not such a stranger to these thoughts as he appears to be; but there is a real difference between a philosophy of discipline and renunciation, brightened by streaks of light from a higher sphere of existence and fortified by the firm assurance that there is far more and far better to be seen when we are worthy to see it, and, on the other side, the acceptance of Nature as a pitiless and unspiritual power, and which we can look between the eyes by exercising courage and intellectual honesty, but without that discipline of self-denial which even Goethe felt to be essential to the wise conduct of life. Thou shalt renounce, renounce! 'That is the everlasting song, which every hour, our whole life long, sings hoarsely in our ears.'

The reply is convincing, only it has as little to do with Christianity as Timbuctu is related to Russia. The words of the Dean would sound familiar to an Indian Pandit steeped in the philosophy of the Shastras. In plain language the words unmistakably convey the sense that by means of Yoga one can realize the truths embodied in the Veda, the eternal contents of the mind of God. Who does not know that Platonism was but a rehash of ancient Indian Philosophy?

A FLESHLESS DIET.

In *The Physical Culture* for March and April 1925 there appears an article on the above subject. The writer deals with the scientific aspect of the question. He thus introduces the subject :—

There is a widespread idea perpetuated by primers on physiology that man is an "omnivorous" animal and should eat both animal and vegetable food because his anatomy demands it. But let us see what comparative anatomy has to say on this subject.

Man, in a natural state, without the implements that civilization has accumulated for this end, has not the capacity of a hunter; to chase and seize animals without implements would be impossible to him. He has not the claws or the strong bite, neither the swiftness nor the spring of carnivorous animals. His hands, while admirably adapted for prehension, have not the capability to grasp quickly or penetrate through the slippery fur of those animals which would most likely fall

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his prey. His teeth, notwithstanding what generations of people have said, are not adapted for meat eating.

CANINE TEETH.

The presence of canine teeth in man is sometimes cited as evidence that man is carnivorous. On this point the writer says :—

Canine teeth, in more or less modified forms suited for digging and defence, are found in the elephant, where they attain an enormous size, the pig and wild boar.

The musk deer possesses in the superior jaw two long canines, which emerge from the mouth. The camel possesses a very good set; even the horse has small canines in process of disappearance.

If we turn now to the molars we find that man's molars differ as much from the carnivorous as from the herbivorous type. The cusps, of which some speak as an evidence of carnivorous descent, are to be found very marked in the frugivorous animals, and man is far from being nearest the dogs and cats in that respect.

Man's teeth are all on the same level and are closely set together. His jaw has a wide range of motion vertically, which gives him the possibility to bite at large fruits. The grinding motion that he can impart to it is a proof of an adaptation to solid substances necessitating a thorough division, such as cereals and nuts require.

It is said that canines answer for the purpose of tearing meat from bone. This is a minor function. They are first and foremost instruments of prehension and defence. They are to be found in animals varying in habits and mode of life and inconspicuous canines of man lose absolutely all significance when we realize the many functions nature has given to them.

Besides carnivorous animals, the great class of monkeys possess very strong and very pointed canines.

The anthropoid ape, which is a fruit and leaf eater, can be taken as an example, and from him down, the whole family of monkeys is exceedingly well supplied, though most of them are vegetarian in mode of life.

ANIMAL FOOD IS POISON.

On the subject of the value of animal food as a builder up of the system, the writer says :—

Whatever may be the theory of the transformation of energy in the body, which will ultimately be accepted, it is a well proven fact that carbon is the source of that energy as well as the source of the heat, and it is equally certain that sugar is the best combustible for us. We therefore need protein

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only to make good the wear of the organs, the death and removal of tissue, the expense incidental to the activities of life. The need of protein by the body has been likened to the need of metal to repair a machine, while carbon furnishes the energy to make the machine go

Prof. Huchard said: "Animal food, which we use and abuse, is not food, but continuous poisoning."

Meat eating, as it is usually practised, introduces in the organism a surplus protein over the minimum requirements which very easily reaches two or three times the amount entirely sufficient for our needs. This increases, their fore, by two or three times, the quantity of nitrogen to be excreted and gives to the kidneys an amount of work which it does not seem advisable to impose upon these organs, on which we are so dependent.

We have thus in meat eating more than twice the urea, three times the uric acid, twice the creatinin to get rid of from the kindneys, together with a number of other substances which, while they are present in minute quantities, are perhaps those which play the most important role in the influence that meat exerts in our organism.

Uric acid is far from being an innocent substance. We have in such terms as uric acid diathesis a world wide recognition of the part it plays in producing disease.

It is evident that whenever we absorb animal flesh we take in with it those poisonous products. Digestion destroys some of it, the liver may be able to take care of a certain quantity also. But they are certainly not all destroyed, as we have evidence of their action by the fact that meat-eaters are found to be more susceptible to fatigue than vegetarians.

We also find it is not impossible to produce acute poisonous symptoms and even death by eating the flesh of exhausted animals. Flesh food is always infected by a great number of bacteria, and this is natural from its very nature. It gives an ideal breeding place to all the saprophytes which the air conveys,and we have also found that it is mostly flesh that introduces the toxin forming saprophytes; it is flesh that gives them a life medium in which they can thrive; it is flesh and the absence of a proper amount of inert matter that produces the stagnation of intestinal contents—constipation from which so many suffer nowadays.

A pound of beefsteak contains 14 grains of uric acid, more than the system can eliminate in 48 hours. A pound of liver contains 19 ounces of uric acid, while a pound of sweetbreads (suicide tissue) contains 70 grains.

DRY MEAT TRADE IN INDIA.

While Hindus and Muhammadens are fighting over the question of cow sacrifice, the former ignore the fact

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that it is not Muslims for whose behoof the largest number of cattle are killed in India. They are killed not even for the use of permanent or temporary Christian residents of India. Most of the cattle are slaughtered for the dry meat trade.

We take the following from an article that Mr. Nitanand Chatterjee contributes to the July number of the *Calcutta Review*.

Attempts have been made of late by several bodies to ascertain the exact number of cattle slaughtered for the dried meat trade. The earliest enquiry was made by Lala Sukhbir Sinha of *Muzaffarnagar* in 1918 and he comes to learn that the number of the cattle slaughtered for this trade in a few towns and cities of one province alone, *viz.*, the United Provinces comes to above one and a half lacs a year, but this only represents a small fraction of the actual number killed in this business. At first the Agent East-Indian Railway Company was very loth to supply any information on the subject. At last at the request of Sir John Woodroffe, KT, then president of the Association, the Agent agreed to furnish a statement but demanded Rs. 100 as costs for the purpose. The amount demanded by the Agent East Indian Railway was promptly supplied and the statistics of import of dried meat from up country to Howra Railway Station was obtained. The figures furnish sufficient guide as to the nature and extent of the trade. The Agent at first supplied figures for the years 1917, 1918 and 1919 and the first half of 1920. These relate to the export of dried beef from various stations on the East Indian Railway Bihar, the United Provinces, and portions of the Punjab and show a steady increase from 1½ lac of maunds a year in 1917 to 1¾ lac of maunds in 1919 and one lac of maunds in the half year ending 30th June 1920 *i, e.*, 2 lacs of maunds for the whole year. Enquiries have proved that the carcasses of two cattle on an average are required to produce one maund of dried meat. This means the slaughter of 3 to 4 lacs of cattle. As already indicated these figures are not wholly reliable, for enquiries from the Collector of customs Rangoon, to which reference will presently be made, disclosed the fact that dried meat of not less than five lacs of cattle is imported to Burma. *via*, Howra, and further with the progress of agitation there has perhaps been an unconscious bias on the part of the authorities in understating the figures which came abruptly down. Thus the Agent East Indian Railway in his second instalment of statistics on dried beef imported to Howra has stated that the figures fell from about 2 lacs of maunds in 1919-20 to only half a lac of maunds in 1921. It would have afforded genuine pleasure to those interested if they really came down to the extent as shown by the East Indian Railway as the outcome of Central Provin-

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ces Regulations but that is not so as the Regulations came into force only lately mostly at places outside the Central Provinces. Thus for example, Jubbulpore, Agra city Bhala Guj which exported 1,161 1,908 and 3,703 maunds of dried beef respectively—during 1919—did not export any thing in 1921. Again important centres such as Bareilly, Kharaya, and Mahoba which exported 11,167 maunds 16,539. maunds and 4,640 maunds respectively of dried meat in 1917 sent only 328 maunds, 367 maunds and 123 maunds respectively in 1921. There are numerous other examples which could be quoted from the Agent's return and this sudden and unaccountable decrease, it is feared, does not represent the correct state of things. The General Secretary of the Cow Preservation League Calcutta, being not satisfied with the figures supplied by the Agent of E. I. Railway, wrote to the Chief Collector of the Customs, Burma and that Officer was pleased to supply figures which are placed side by side with the Railway figures for the purpose of comparison. It should be noted that the Burma figures are in cwts while the East Indian Railway figures are in maunds and that one cwt roughly respresents $1\frac{1}{2}$ maunds.

The latest enquiry on the subject seems to have been made by Pandit Sham Lal Nehru, M.L.A. of Allahabad and according to him no less than about 45,00,000, of cattle are annually, slaughtered in India for the trade in jerked meat. Our Mohamedan brethren however can have no earthly objection to the discontinuance of the jerked meat trade, which although it may bring some temporary profit to the men actually engaged in it is detrimental to the best interests of the country. The country has a total stock of 145 millions of cattle. If out of this 4 to 5 millions are annually slaughtered for the dried meat trade, one can easily realise what a heavy drain this means to the cattle resources of the country. Pandit Sham Lall Nehru has brought a Bill in the Legislative Assembly for stopping this immense recurring loss to the country and it remains to be seen how the people and the Government take an actual interest in the welfare of the country by their attitude towards the Bill.

We associate ourselves fully with the following observations made by Mr. Chatterjee.

"In no civilized country is the slaughter of prime and milch cattle allowed to take place. Why should India be an exception, and especially when she needs these cattle very sorely for her agriculture and for the supply of nutrition to her people. It is high time, therefore, that resolutions are unanimously passed in all the Legislative Councils condemning the promiscuous slaughter of useful cattle and asking for the introduction of rules regulating the slaughter of cattle similar to those passed in the Central Provinces.

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REVIEWS & NOTICES.

वेदार्थ दीपक निरुक्त भाष्य पूर्वार्ध *Vedarth Dipak Niruktabhashya Purvardh, by Professor Chandamani Vidyalankar, Paliratan Gurukula University, Kangri, Hardwar. Price Rs 4-8-0. Can be had of the author.*

Yasaka's Nirukta is the most authentic work on Vedic exegesis. It affords the most reliable key to the interpretation of Vedic texts. The work is in Sanskrit and there are obscure passages in it which need elucidation. A Hindi translation of the work had long been felt to be a desideratum. But the task was not an easy one. Only a Vedic scholar who could claim to have devoted years to the study of the Vedas and Vedic literature could have attempted it. It is a matter for congratulation that such a scholar has thought fit to attempt the task. Professor Chanda nani has been professor of the Vedas in the Gurukula—the premier seat of Vedic learning in India—for the last many years. He has had unrivalled opportunities of applying himself to the unravelling of many a tangled knot in connection with Vedic exegesis. The volume before us bears marks of extensive study and hard work It deserves to be patronised by all interested in the study of the primeval scripture of humanity. The publication of the second volume will be awaited with eager interest by all who have profited by the first volume. Professor Chandamani's work has placed the study of the Vedas within easy reach of those who are not Sanskrit scholars. We trust the volume will command a wide sale.

Glimpses of Dayananda, by Pt. Chamupati M. A., of the Dayananda Seva Sadan. Published by Mr. Rajpal Manager Arya Pustakalaya, Anarkali, Lahore. Price Re. 1.

These "glimpses" first appeared in the columns of the *Vedic Magazine*. Pt. Chamupati is no stranger to the readers of the *Vedic Magazine*. His articles have always been devoured eagerly by our readers. He has a charming literary style and has a wondrous command of poetic prose. His admiration for our Lord Dayananda is as unbounded as is genuine. He has studied the various aspects of the life of his Guru and meditated deeply upon them

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The present work is the outcome of those fruitful meditations. Sadhu T.L. Vaswani contributes a superb foreword. In fact he was the most suitable man to write an Introduction to a work like this. He shares the author's enthusiastic and fervent admiration for the Jagat Guru of modern times. The work under review is so beautifully written and provides such a rich banquet served in the most exquisite style that we make no doubt of it that it will be widely and deeply read by all interested in the spiritual uplift of Bharatvarsha and the redemption of humanity at this most critical period in its history.

The Cosmic Dust, by Rajani Ranjan Sen B. A., B. L. Published by Mr. R., Sen Chittagong.

The gifted author of "The Triumph of Valmiki" has come out with a new volume. The range of the subjects with which our author has dealt in his new book is wide. He has brought to bear upon the philosophic studies, metaphysical disquisitions, charming descriptions of the universe and historical sketches, of which the work under review is made up, encyclopædic learning, vast and extensive study, wonderful powers of constructive imagination, remarkable powers of analysis and an unsurpassed literary diction. The book presents a series of superb pictures and the reader, as he glides deliciously through it, feels charmed, thrilled, entranced, and transported. The imagery is exquisite and the word-painting first rate. We commend the work to all who can appreciate picturesqueness of literary style, wealth of imagination and beauty of thought.

The Buddhist Conception of Spirits, by Bimla Charan Law M. A., B. L., Fellow of Royal Historical Society, London. Published by Thacker Spink & Co., Calcutta and Simla.

Mr. Bimla Charan Law has rendered distinguished services to the cause of ancient Indian historic research. He is a specialist in the Buddhist period of Indian history. The work under notice deals with the Buddhist conception of spirits. Mr. Law has drawn upon authentic sources. He has specially laid under contribution Petavatthu—a canon of early Buddhism belonging to the Southern School—with its commentary by Dharampala of Kanchi, the famous principal of the Nalanda University

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about the middle of seventh century A. D. Mr. Law's researches confirm the view that it is wrong to suppose that orthodox Buddhism is Nihilism pure and simple, a religion of absolute negation. Spirits, according to that system, continue to exist after leaving the body. The work is invaluable for all interested in the question of the place of Bhudhism in the evolution of religious thought in India.

The Life and Work of Buddha Ghosha, by Bimala Charan Law M.A. B L., with a Foreword by Mrs. C A.F. Rhys David, D. Litt. M. A. Published by Thacker Spink & Co., Calcutta and Simla.

Buddhaghosha was one of the most distinguished Buddhist Sanskrit scholars and commentators belonging to the Theravada School of Buddhism. Mr. Law's work is the first attempt at a connected biography of the great scholar. Mr. Law has brought deep erudition and keen analytic power to bear upon the work. His interpretation of Buddha or Asvaghosha cannot, of course, be regarded as absolutely final but there can be no doubt of it that his book can not be ignored by any scholar who will care to pursue his investigations further. The book is written in a readable style and can be utilized by both the specialist and the layman.

EDITORIAL REFLECTIONS.

PUNDIT CHAMUPATI TO EAST AFRICA.

Pandit Chamupati, Editor *de facto* of the *Vedic Magazine*, left on the 22nd of July for East Africa and, consequently, Principal Rama Deva has resumed, after three years, the complete editorial charge. When the latter was in East Africa, the leaders of the Arya Samaj in the Kenya Colony extracted a promise from him that on return home he would persuade the Arya Pratinidhi Sabha Punjab to send Pandit Chamupati to continue the work done by himself. That promise has now been fulfilled. Pandit Chamupati is one of the most brilliant missionaries of the Arya Samaj in India. He was regarded the coming man in the Arya Samaj even at the time he

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was in charge of the Gurukula at Multan. But ever since he has joined the distinguished Order of the Dayananda Seva Sadan, he has devoted himself exclusively to the service of Lord Dayananda's Holy Vedic Church. He is a young man possessed of deep scholarship, tremendous energies and wonderful command of both Hindi and English. Besides he is a poet of no mean order. His oral discourses are charcterised by sweet mellifluousness, have a poetic flavour and are largely attended and deeply appreciated His writings display careful study, close meditation, accurate thinking and extraordinary analytic powers and are widely read The Punjab could ill spare such a distinguished protagonist at this period of stress and strife but a promise is a promise and must be kept at all costs. Moreover the priority of the claims of our heroic brethren who are fighting the good fight in a savage land—wedged in as they are between a race of exploiters and savage unsophisticated degenerate tribes heirs to a glorious past but with a black future—must be conceded.

Pandit Chamupati is a valued friend of ours and we have the privilege of intimacy with him. We do not, therefore, speak the conventional language of professional panegyrists, that journalists are sometimes supposed to be while speaking of personalities wedded to causes they stand for, when we venture to make the prediction that his missionary tour in Africa will be the march of a conquering hero carrying all before him and he will return to his native land laden with spoils of victory—inspiring memories of heroic deeds and sweet recollections of kindnesses received. We are also confident that our East African brethren will make hay while the sun shines and dig deep the foundations of missionary work among the natives, while our brother is there, for it is not always that the Mother Church can spare such devoted protagonists for ministering to the needs of her beloved children abroad. We further venture to express the hope that Pt. Chamupati will be able to instill into the minds of his congregations in East Africa that the Indian abroad has yet to learn that on foreign soil at least the sinking of petty differences and corporate action—not jarred by petty irritabilities, fatuous jealousies and mutual animosities—constitutes the sole passport to success alike in the field of religious propagandism and political and civic activity.

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East African Aryas are energetic and generous and they have developed a lofty character which is a source of pride to their brethren in India and an asset which Indians in that land can always use to promote the glory of the motherland. They are, moreover, possessed of tenacity of purpose and stubbornness of will. All these are very valuable qualities. Let them cultivate a little more intensely sweet reasonableness and a spirit of give and take and there is no doubt that their future achievements will eclipse their past record —phenomenally brilliant and unsurpassingly brave though it is. We pray to the Almighty that the branch Gurukula in East Africa of which Pandit Chamupati will perform the opening ceremony may flourish under the fostering care and protective guidance of the elders of the church and a time may come when East African missionaries, locally trained, will carry the healing, life-giving and redeeming message of the Holy Vedas to benighted African tribes suffering gradual extinction as a result of the extension to their accursed land of the "blessings" of modern "civilization."

EASIE-OOSIE ASSES.

Indian publicists are not unoften accused by their foreign critics of using unparliamentary language in their public utterances and writings and of handling political opponents in a cavalier fashion. Are we, then, to learn parliamentary literary usage and charity in thought and expression from the distinguished and eminent compatriots of our critics? In this connection the following which appears in a recent issue of the "*Statesman*" of Calcutta will be found interesting, amusing and edifying:—

The Partick branch of the Independent Labour Party have aroused the anger of Mr. Ramsay MacDonald by their protest against his statement to a Bulgarian Socialist that the three British Labour men who were in Bulgaria recently "were not an official delegation representing anybody in this country." Correspondence on the subject is published in the *Daily Herald*. To the protest referred to Mr. MacDonald replied:

"What does the Partick branch mean by passing such a resolution? Perhaps it would mind its own business and regard Socialism not as the creed of a lot of *blethering easie-oosie asses*, who are prepared to pass any resolution without knowing its meaning, and on any subject without understanding

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it, but as something which requires rectitude of thought and consideration of action. My letter to the Bulgarian Socialist did just as much to stop what the Partick branch call "the wholesale massacre' as anything else took place at the time."

"I really would advise your branch not to interfere in matters that it knows nothing about, and to refrain from passing resolutions which show not only their inability to state the facts, but their equally great inability to come to any respectable conclusions from them."

In reply, Mr Law was instructed to say that the branch was still of the opinion that the letter "was detrimental to the efforts of the people who were striving to put an end to the ill-treatment and massacre of Socialists in Bulgaria." and that the delegation was a representative one.

With regard to the remainder of your letter,"Mr. Law concluded, "the tone of it is quite uncalled for, and in the opinion of the members of the branch, contrary to their conception of Socialism. They are forwarding your letter and this reply to the Socialist Press, so that the 'blethering easie-oosie asses' may know your opinion of them."

The dignified expression "blethering easie-oosie asses" was not used by a young budding politician in a post prandial pronouncement—in that case an atmosphere of levity and frivolity and a little inebriation could be pleaded as extenuating circumstances—but in a considered official reply to a political association belonging to his party by the late and coming premier of England. How funny that the offensive expression should occur in a communication which lays stress upon "exactitude of thought and consideration of action!" What a fine example in both is this expression !

ARREST THE PROCESS OF WESTERNISATION.

Most of our youngmen are fond of stiffening and screwing themselves up in ugly outlandish expensive garments on the plea that they ought to look decent. They forget that in a tropical climate it is loose garments that are a source of comfort and sensuous gratification. Tight fitting coats and pants a re a source of positive discomfort in the case of men and strait lacing the prolific cause of urethral diseases in the case of women. The English are a race characterised by pig-headed conservatism. John Bull's stupidity has been immortalised by Carlyle in some very fine phrases. He is slow to change and will rather suffer in silence than defy sumptuary laws enacted by conventions based upon circumstances having relation to one particular climate. His

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befogged understanding, which has an appropriate setting in the London fog, would not clearly see that a style of dress devised to meet the climatic conditions of a cold country could not, without detriment to health and ease and grace of movement, be universalised in the tropical parts of the globe. Quick-witted races of Europe see clearly what the obfuscated intellect of the Britisher fails to penetrate. The Dutch civil servants in Java, from the Governor downwards, wear loose Javanese garments in private as well as on ceremonial occasions and it never occurs to them that their conduct involves breach of etiquette or loss of dignity or prestige. But what a mistaken sense of loyalty to national or racial convention or regard for prestige on the part of foreign rulers, who could rule only by cultivating exclusiveness and uppishness, would render intelligible in the case of Anglo-Indians, would not constitute a mitigation of offence in the case of Indian youngmen whose apishness has the effect of rendering them perfectly ridiculous. An Indian gentleman in East Africa, himself dressed in foreign garments, pointed out a suited, booted and hatted African to the writer of these lines and remarked that he looked every inch a showman's baboon. We replied that that was just the Impression which the Indian gentleman's own appearance produced upon the mind of a British official. A westernised Indian of modern times is a walking showroom. The different articles of his dress are effective advertisements of goods manufactured in various Western countries. The one stock argument of the youngster, whose brain has been overstocked with economic fallacies carefully jammed and rammed into it by amateurish professors of Economics, is that it is good for a nation to multiply its needs and to raise the standard of living. Let him read, mark and digest the following taken from the editorial columns of "*The Pioneer*" of Allahabad.

The latter part of Mr. Churchill's speech at the Mansion House, which is reported in today's cables, is in effect a call to the British nation to lead a more Spartan life. Referring to the adverse trade balance, he emphasised that Great Britain's margin of safety had diminished to such an extent that people ought to do without the luxury articles now imported in huge quantities from other countries. It is worth noting that the income available for investment abroad, which constitutes the trade balance, was roughly *£102 millions* in 1923. Last year the figure sank heavily to £29 *millions*; and, estimated from the result of the first five months, the trade balance in 1925 will, in the opinion of some financial authorities, probably be adverse to the extent of about £ 26 millions. The plain fact is that unless Great Britain cuts down her present standard of living she will gradually become a pau-

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per nation. At the same time, there is no immediate cause for alarm. British credit abroad is excellent, and if the export trade could only be revived, as Mr. Churchill suggested, by decreasing costs and increasing efficiency of production there would be no further bar to swift progress.

If prosperous England is in danger of gradually becoming "a pauper nation" unless she "cuts down her present standard of living and learn to do without the luxury articles now imported in huge quantities from other countries," it would be pertinent to inquire what fate awaits India already impoverished and pauperised, which almost exclusively depends upon allluxuries and most necessaries upon the foreign exploiter.

THE INCHCAPE AXE AND CLERGYMEN'S SERMONS IN ENGLAND.

Lord Inchcape has spoken once more. But this time the subject of his attack is not the official spendthrift in India who employs too many low paid Indian subordinates and too few highly paid European attachies and personal assistants, but the antiquated institution of his motherland, the Scottish sermon, whose victims "have to keep themselves awake by consuming peppermint drops." How deeply religious are the "Christian" people of Scotland! How good and generous of them to endow Missions for the evangelisation of Heathen India! Perhaps the object is not purely philanthropic, not even purely political. Christianity is not for home consumption but for export to heathen lands not merely because it deprives Samson of his immunity—conferring hirsuted appendage and denationalises the blackman, but also because it relieves the philanthropist of the need of conquering somnolence by means of drugs.

LORD BIRKENHEAD'S SPEECH.

After all the brilliant Secretary of State has delivered the speech which was looked up to eagerly by moderate magnates and by the late Mr. C. R. Dass. It is a historic disappointment. It is couched in stilted fluid journalese. The language is polished but elusive. The phraseology is so carefully chosen that, on the first reading, the speech appears to be a sympathetic survey of the present situation, an honest attempt to enter into the Indian mind, an accurate estimate of actualities, a bright forecast of potentialities and a promise of good things coming. But read it a second time and a little carefully and the scales drop from your

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eyes, the panorama unfolded by the imagination disappears from view, the illusions are dispelled, the shadows pass away and the sceptres are no longer visible. Like the mythical Dead Sea fruits, the mythical statements are turned into ashes as, soon as handled by a discerning and observant reader. Wise men are not slaves of dates, the constitution may, therefore, be revised before 1929. But the earlier revision is contingent on the fulfilment of impossible conditions. The first of these is that the Swarajists, who are pledged to uniform obstruction so long as Dyarchy —which is calculated to strengthen the forces of reaction, to minimise the value of concessions grudgingly doled out and to reduce ministerial responsibilities to a mockery—is not replaced by real democratic control, should stultify themselves and unconditionally take to co-operation without pausing to profit by the lesson taught to their moderate compatriots who have been and are loyal to the reforms and are for that very reason treated with supreme contempt by the self-constituted arbiters of our destiny. The second impossible condition is that even in the event of the Swarajists going back upon solemn pledges and working the reforms or rather becoming silent agonised spectators, while the bureaucrats work them, they are not to get their reward so long as they do not produce a certificate from the heaven-born service that they have been good boys, Patel, Kelkar and Nehru are asked to accomplish what Chintamani, Jagat Narain and Sankaran Nair were unable to achieve! What a clever speech and yet how few have been deceived by it! Verily the clever man who finds himself found out is a sight for gods and demons alike to look at—the former view the scene with pity, the latter with malicious joy.

Mr. Shastri, however, would hope against hope and still engage in barren and fruitless agitation—agitation not backed up by dynamic pressure of public opinion determined to hit back. His hopefulness would acknowledge no checks, be daunted by no reverses. What, in utter desperation, we would suggest to our revered friend is a change of diet. He is perhaps too eupeptic. Possibly a little dyspepsia will generate the requisite amount of discontent and the resultant pessimism.

THE GURDWARA BILL.

The Akali Sikhs, after a strenuous and brave fight, have got their due. The Gurdwara Bill, previously approved by the Sikh leaders, has been passed into law. The Government at first opposed the Akalis and was not at all anxious to further the cause of reform. A foreign Government would

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be more than human if it deliberately set to work to arrest fissiparous tendencies in communities under its rule. The very instinct of self-preservation dictates a different course. There was a non-violent struggle during which the brave Sikhs acquitted themselves as bravely and valiantly as they have acquitted themselves in many a bloody battle. The Government had to yield. But the surrender had to be represented as a brilliant retreat necessitated by the return of sanity among the Sikhs. In modern times all prestige is make-believe and conscious self-deception. Maintenance of prestige in the official sense ill assorts with Government by free discussion. The tradition of prestige has been inherited from the ages of autocracy and efforts to maintain the form appear ridiculous. The French papers declare one day that acceptance of Abdul Karim's terms would involve loss of prestige naively forgetting that the very statement involves the admission that real prestige is gone and that at present at any rate, a situation has arisen which justifies the Riffs in taking up the attitude they have adopted. The Press comments are wired by Reuter to the press all the world over and next day Abdul Karim reads the comments and rejoices in his heart that he has made his enemies protest, too much or in other words secured from them the acknowledgment that their loss of prestige has reached the danger point. It is the same with the bureaucracy. In a less sophisticated age acknowledgment of a mistake or even of defeat by the party that was morally in the wrong would have meant fresh accessions to the stock of prestige—for prestige, rightly understood, is a moral quality. But in this age of make-believe, unreality and illusions any concession, wrung by those under subjection from those in authority, is regarded a sign of loss of dignity. If a teacher commits a mistake and the pupil finds it out, the former, if he is at all tactful, must needs make out that he never committed any mistake at all and that what he previously said was only a more scholarly mode of stating what the pupil believes to be the correct thing. It is the pupil's deficient knowledge of periphrases that is at fault. The doctrine of Pedagogic Infallibility must be maintained at all costs. In order to meet the ends of school discipline, the pupil must be rebuked and made to acknowledge that he was mistaken in detecting the mistake. Similarly the doctrine of Bureaucratic Infallibility must be maintained and the prestige of the heaven-born service safeguarded. Even the man in the street knows that the Sikh community would never have accepted the Bill if its leaders had not agreed to work it for what it is worth. Is'nt it a grim joke to make them formally agreeing in writing to that to which it is known that they had virtually agreed a con-

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dition precedent to their release. It remains to be seen whether the Sikh leaders take the joke in a bantering mood or convert it into a tragic stroke of humour by regarding it as an insult to their intelligence and a humiliating offer. The probabilities are that they will not take the joke in a light mood and will suffer for their inability to appreciate bureaucratic humour.

VEDIC COSMOLOGY AND CHALDEA.

In the Rigveda, Divine Speech or the Veda has been conceived as the Creator of the Universe for the Vedas represent the eternal plan according to which the Master Builder has constructed the cosmos. The same conception reappears in Platonic Philosophy as the Doctrine of Archetypal Ideas.

From Platonism the conception was transmitted to Christianity for we read in the very first chapter of St. John "In the beginning was the word and the Word was with God, and the Word was God.

Commenting upon the expression "The Word" the Revd. W. Walsham How writes—

"It appears that before the time of Christ the "Word" and the "Wisdom" of God had come to be used by the Jews in more or less of a personal sense. Indeed many passages in the Old Testament might be supposed to favor such an idea"

It appears that this Vedic conception had permeated Chaldean thought as well

Here is the most profound and the largest of fragment of the oracles that has been preserved :—

XXII "The Mind of the Father burst thunderonsly forth, conceiving with His transcendent Will Omniform Ideas. Winging from one source they leapt forth. For from the Father was both the Will and the End. But they were differentiated, being made participable by intellectual fire to other intellectual natures. For the King set before the multiform Cosmos an incorruptible intellectual type, and when the pattern of its form was impressed upon the chaos, thereafter the Cosmos appeared, rejoicing with all-various Ideas whose source is one From it, thunder forth other ideas in unimaginable distribution, separated among the bodies of the Cosmos borne like swarms of bees about the awful depths. Hither and thither around and about they whirl, illimitably, intellectual thoughts from the Paternal Fountain, mightily plucking the Flower of the Fire at the height of sleepless time. The self-perfect

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Source of the Father primordially welled forth these Ideas, the original causes."

MUSSALMAN INDIANS—NOT INDIAN MUSSALMANS.

It is a pity that the Hindus and the Muslims do not constitute one nation in India. People having their habitat in the same geographical area are called a nation if they have racial affinities, a common *lingua franca*, common traditions and common sources of pride. Indian Muslims belong to the same race as the Hindus. A correspondent of *Young India* offers the following observations on the subject:—

> The fact is that about 90 per cent, of the Musalman Indians (I would call them so, and not Indian Musalmans, as they are wont to call themselves) are of the same race or races as the Hindus --having been descended from Indian ancestors who embraced Islam in India itself. As for the remanining 10 per cent, of the Musalman Indians, though they may have some drops of Turki, Tatar Arab. Pathan, Persian or Abyssinian blood in their veins, yet it is so much intermixed with native Indian blood by intermarriage down through the generations, that those 10 per cent may safely be designated as 99 per cent native by race. In fact, the Hindus and Musalmans in India no more represent two races than do the Protestants and Catholics in England. The fact cannot be denied that all of them cent per cent. were born in India, are living in India, will die in India and be buried in India, like their fathers before them. And India is one country, and therefore, they are all of one nation with Hindus. If only they were to regard themselves in Indian politics as Musalman Indians, and not Indian Musalmans!

We fully endorse these remarks. It is a pity, however, that Islam was adopted by Indians not because it appealed to their heart and intellect but because it was the religion of the conquerers and people were tempted or coerced into accepting it. Just as most of the Indian Christians profess Christianity not from reasoned conviction but because admission into the Christian fold enables them to solve the problem of bread and butter and tends to raise their worldly status. The result is that most Christian converts are drawn from the lower orders of society and from the ignorant masses who are generally divorced from the living springs of national culture and sources of patriotic fervour. Having no conception of their own cultural values, they are easily persuaded to pick crumbs from the table of their masters. Consequently they form cultural ties not with their compatriots but with England. For the same reason Indian Muslims formed cultural ties not with ancient India but with Arabia and Persia.

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The modern Muslims have not yet discarded their inheritance. How can they become genuine nationalists if they persist in repudiating the civilization and traditions evolved and developed by the progenitors of their race? Religion and nationality are nowhere mixed up together in the modern civilized world except among Indian Muslims. The Roman Christians do not refuse to study Latin because the New Testament was written in Greek. They are proud of the Latin classics because they constitute an invaluable intellectual inheritance. But Indian Muslims almost regard it a religious duty to refrain from the study of the ancient Sanskrit classics. Consequently they are far more proud of Caliph Harun Rashid than of Rama and Krishna, Asoka and Chandragupta. The plant of nationalism can not but wither if the soil is so barren and the environments so unfavourable.

THE MAORI LORE HOUSE.

Under this heading Mr. H. C. Corrance B. A. contributes a learned paper to the July number of "*The Quest*" of London. The Maories are, according to the evolutionist, primitive people. They ought, according to this theory, to be in the childhood stage of civilization.

Their knowledge of astronomy ought to consist of fables and legends about the sun and the moon---legends which in civilized lands are called fairy tales. And yet this is what Corrance tells us about their astronomical knowledge.

Now let it be clearly understood about Tama-nui-te-ra (the great son-the-sun) and Tet Marama-i-uhanake (the waxing moon) and their younger brethren the stars, *all of these are worlds (with their) earth, water, rocks, trees, mountains, open places and plains. (The moon causes the tides; for) Tanemahuta said "let the moon regulate the high and low tides of Lady ocean."* This also must be clearly understood, everything is a part of the heaven and the earth; there is nothing of which it can be said, it is of the earth alone or of the heaven alone; all things have been placed, each in its own position and after its own kind by the (heaven and earth) and their offsprings (The gods) and hence it is (we say) that all things emanate from them—the stars, the moon and the sun—all of those are a part of the earth and heaven, it is the same in all the Eleven Heavens. Just as has been said above; they have their stars, Moon and Sun. Each star, Each Moon, Each Sun in the Eleven Heavens has its own Eau-tiri-ao (Guardian spirit). Every thing is a world—a part of Earth and Heaven, as explained. Water is the cause of growth of all things;

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if there were no water; or the sea, every thing would go wrong in the Heavens, the stars, Moon and the Sun. The Co-adjutors, of the water are the Sun, the Moon and the stars. There is water in all the stars, the Moon and the Sun.

The italics are ours.

Commenting upon this the writer says:—

This expressly stated bel ef in the homogencity and universal interdependence of all things is surely a startling item in a tradition of savage lore -approximation to the modern scientific and philosophical out-look mixed with childish fables about the sun, moon and stars. Their wise men also told the seasons of the year from the position of the heavenly bodies; and Mr. Smith asserts in his introduction that they gave a name to the celestial equator, and every star, and were fully aware of the rotundity as they were further north or south." He offers, however, in these volumes, no proof of the latter statement.

The italics are again ours.

How strange that "primitive" peoples know—what many nations that call themselves civilized did not even dream of a few centuries back—that the sun, the moon and the stars are inhabited worlds and speak of the moontide and other 'modern' discoveries. All evidence points to the fact that the so-called "primitive" people do not represent the childhood of humanity. On the contrary they represent senility. In other words they are the degenerate and progressively degenerating descendants of regenerate and progressively advancing forbears.

The ancient Aryas were familiar with the astronomical conception of Plurality of Worlds. While the Old Testament speaks of the sun and the moon as the greater and the lesser light made to rule over the day and the night i. e. as chandeliers hung from the canopy of the sky—the vault of the heaven having been regarded as an actual material tangible substance and the day and the night having been supposed to exist before the sun was brought into existence—the Vedas speak of भुवनानिविश्वा i. e., of all the inhabited worlds. Even the sun and the moon are spoken of in Vedic literature as Vasus i. e., planets inhabited like the Mars by man.

We should not wonder if it was definitely established some day that the Polynesian races are the descendants of Vedic Aryan emigrants to Polynesia. In fact the writer of the article under review himself hints at this explanation. Says he :—

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"Taking together the use and points of contact which Aryan and Semitic myths exhibit with certain of their own, Mr. Smith assigns them an Indo-European origin, suggesting 'as a tentative theory, that *their original progenitors "are an early branch of the Proto-Aryan migration into India"*

The italics are, of course, ours

FEZ OFF AND HATS ON IN TURKEY.

While faithful followers of the Prophet in India are guarding their moustaches, pointed beards and Turkish Cap as symbols of orthodoxy, the Turks are rummaging the Alcoran for stray texts the perversion and torture whereof may furnish them with spurious but glaring and specious authority to dress as counterfeit Europeans. We take the following from *The Literary Digest* of New York U. S. A.

"Official sanction was needed, it appears, for the Turk to wear straw hats and other forms of twentieth century head gear. The traditional Fez according to Constantinople press despatches, may henceforth be disregarded or replaced by the latest Western importations as a result of the decision by the senior Quazi or judge in Turkey in which he cites a passage from the Koran. The passage in the Koran to which the judge calls attention declared that if a Moslem buys a cow from a Christian who is accustomed to wear a hat, and if the cow refuses to give milk to its new master, it is lawful for the new master to put a hat in order to milk the cow satisfactorily,

Let us carry this novel interpretation of the verse a step further. The cow is modern civilization of self-indulgence which the Turks have bought from Christian Europe. The cow refuses to give milk i. e., this materialistic civilization does not yield full gratification to those who do not wear a hat *i. e.*, are not fully Europeanised. Modern Western Civilization, which, is purely sensuous and very complex and is based upon egoism, cannot flourish amidst environments drawn from a medieval Oriental civilization informed and vivified by the ideals of self-abnegation, simplicity, austerity and altruism. Turkey is certainly progressing. But whitherward ! This is a question which we would rather leave unanswered.

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THE GURUKULA SAMACHAR.

Motto I.—By force of *Brahmacharya* alone have sages conquered death—*The Veda.*

Motto II. The welfare of society and the justice of the arrangements are, at bottom dependent on the character of its members.....There is no political alchemy by which you can get golden conduct out of leaden instinct—*Herbert Spencer.*

THE WEATHER.

The rainy season is perhaps the best season of the year in the Gurukula. The weather now-a-days is transcendentally lovely. Masses of black clouds, saturated with moisture and promising immediate precipitation, are constantly hovering in the sky. The frequent showers of rain impart a refreshing and steady coolness to the weather. Intervals of sultry heat are few and brief and serve but to enhance by contrast the refreshing effect of rain and clouds. The landscape is vivid with verdure every where. The neighbouring hills have the appearance of compact masses of emerald under the soft shade of the clouds. The river presents a scene of sublime beauty and grandeur. The ceaseless and impetuous rush of enormous volumes of gushing, roaring waters constitutes a sight of unrivalled magnificence. 'Earth has not anything to show more fair' than the sunset when viewed from the bank of the river. The variegated panorama of ravishing hues lifts the enraptured beholder 'unwares above all meaner cares.' The reflection of the fascinating colours transfigures the water underneath which presents the appearance of molten gold at some places and of flowing blood at others.

UNIVERSITY LECTURE

An authentic history of ancient and mediæval India is an urgent need of the time both from national and the academic point of view. The Gurukula Univesity too is

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contributing its quota to the achievement of this end. One of the University chairs is dedicated to research in ancient Indian history. The research professor is doing excellent work. He occasionally delivers lectures embodying the results of his research for the instruction of students. Several papers have already been read. Another paper of the series was read on the 26th of July. The subject of the paper was Indian Archæology with special reference to architecture, and its bearing on Indian History. The wealth of detail, the rich variety of sources on which he had drawn for information, the masterly manner of exposition, and the genuinely philosophic way in which conclusions were drawn from data, bid fair to make it a valuable contribution to the literature on the subject when it is published along with other papers of the series in a book form. The College students and staff enjoyed and appreciated the paper highly.

PARLIAMENT.

Under the auspices of the Sahitya Parishad, an imitation parliament is organised every year for the delectation and instruction of the students. Accordingly, this year too a representation of a sitting of the parliament of a self-governing India was attempted on the 25th of July last. Principal Rama Deva who was enjoying a sojourn at Mussoorie for the benefit of his health was specially invited to act as the Speaker. Br. Indra of the 4th year class acted as the Premier and was supported by a regular ministry. Br. Krishna Dutta of the 4th year class was the Leader of the Opposition. A bill regarding Woman Franchise was put before the House for consideration by the Premier. Brilliant speeches were made for and against the bill. The speakers displayed a thorough acquaintance with the best literature available on the subject and the general principles of politics. Their knowledge of Indian conditions and problems also was admirable. The discussion continued for several hours and then the bill was put to the vote. Under the proficient guidance of Principal Rama Deva, who was seated at one end on a raised dais beautifully decorated with a silver sceptre on the table before him the procedure throughout was parliamentary. The proceedings were highly successful and produced genuine and sustained interest and excitement. The Bill was ultimately rejected by an overwhelming majority.

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UNITY CONFERENCE.

A Unity Conference purporting to be a representation of a conference of the leaders of all shades of political opinion in India with a view to their amalgamation into one solid compact body by means of compromise through mutual understanding and concessions, was held the other day under the auspices of one of the many literary clubs in the Gurukula. The students who played the parts of members of the conference showed a wonderful skill in the art of representation and a perfect acquaintance with current Indian politics. The proceedings were highly interesting and lasted several hours.

THE SHIKSHA PATAL.

A meeting of the Shiksha Patal (Board of Education) was held in the Gurukula gardens at Mayapura, Hardwar the other day: Examiners for the next annual examinations were appointed. The courses of study for the Adhikari Examination were revised and altered and other questions regarding the curriculum were decided.

THE MEDICAL COLLEGE.

Permission has been obtained and adequate arrangements have been made for securing dead bodies for purposes of dissection for the benefit of the Medical College students. The students take great interest in the work of dissection and devote several hours daily to it. The students of the 3rd year class of the National Medical College Lahore also who have been granted special permission to attend practical work classes are here in these days.

VACATION.

The Colleges break up for two months' vacation on the 10th of August. The students in several small parties will go to different hill stations. Some of them are preparing to go to Kashmir. The first four classes will be sent to Dehradun or some other suitable place. The games and competitions which were generally held in previous years on the eve of the vacation have been postponed to the occasion of the Dewali immediately after

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the vacation. The Colleges will reopen on the 13th of October next.

EXAMINATIONS.

The six-monthly house examinations will take place a few days before the Vacation.

THE SCHOOL DEPARTMENT.

The first four classes of the school department have been sent to the Gurukula gardens at Mayapura, Hardwar. New rooms have been run up for their accomodation. Some of the young Brahmacharis had attacks of the typhoid fever sometime back. But thanks to the exertions of our doctors and the careful and affectionate nursing by the College students who were divided for the purpose into batches to work turn and turn about, all are convalescent now. The governor himself generally lives now-a-days at Mayapura so that the classes are under his immediate supervision. The remaining six classes of the school department are at Indraprastha. They had their vacation in the months of June and July. The students were sent to Simla and other hill stations during the vacation to recuperate their health and strength. The vacation, being now over, work has been resumsed in right earnest.

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THE VEDIC MAGAZINE

AND

GURUKULA SAMACHAR.

RINCIPAL FEATURES

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CONTENTS.

1. The Order of Essees (II) ... ...
2. Manorama or The New Woman redeemed—"Kausha
3. Fusion of Cultures on the Soil of India—Prof. Vidhu Bhushan Datta, M. A., Gurukula Kangri
4. The Educational Problem in India—Prof. Dev Raj Sethi, M. A. ....
5. Contemporary Thought Reviewed—
   - Science *versus* Religion ....
   - Buddha as an Architect ... ...
6. Reviews and Notices ....
   - Satyartha Prakash of Swami Dayananda Saraswati—A Review by Mr. T, V. Seshagiri Iyer, Late Judge, High, Madras ....
7. Editorial Reflections—
   - The Viceroy's Speech ... ...
   - The Panipat Imbroglio ... .
   - Mr. Patel ....
   - Progress of Cremation in the West ....
   - The Brahmo Samaj : A Hindu Expansion Movement
   - The Mussoorie Arya Samaj Anniversary
   - Pandit Chamupati in East Africa ...
8. The Gurukula Samachar ....

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THE VEDIC MAGAZINE.

सर्वेषामेव दानानां ब्रह्म दानं विशिष्यते । (मनु०)

Of all gifts that of Divine knowledge is the highest & noblest.

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THE ORDER OF ESSEES.

II.

Josephus was of hight-priest by descendancy, and as it was in the tribe of Aaron that Phariseeism most flourished and had its foundation among the priests, it is not to be wondered that the nineteen year old Josephus soon tired of the rigid habits of the Essees, their toilsome work and frugal living, and that when he had gone through his term of trial found more pleasure in the jolly life of the Pharisees, as much more as these by hypocrisy and assumed piety could take part in many worldly amusements without thereby losing their esteem among the people.

What we now will lay before the reader is written by himself and ought to be sufficient to show that he always harbored a high degree of esteem and admiration for the Brotherhood.

"The doctrine of the Essees," says he, "tends to learn all men that they confidently may trust their fate in the hands of God, as nothing happens without his will. They

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say that the soul is immortal, and they aspire to lead a righteous and honest life.

Indeed, they send their offerings to the temple, but this they do, not because they consider it in any way meritable, but because they consider it their duty to give their share of the offerings, that the other people shall not for their sake be oppressed and encumbered.

"They are the most honest people in the world, and always as good as their word, very industrious and enterprising, and show great skill and concern in agriculture.

"But most of all are those venerated, esteemed and admired who live in the wilderness, on account of the sense of justice that they ever show and the courage and intrepidity that they manifest in ever defending truth and innocence. And this trait is not found in such a high degree neither with the Grecian nor any other people, but it has always characterized the Essees from time immemorial.

"They exercise justice and equality in their dealings with all people, have all their property common, so that the rich does not consume more of his riches than the poor of his small means. In this way four thousand people pass their life.

"They never marry, and keep no servants. They consider that marriage would only create discord and rupture among the brethren, and do not think it right that one should be the slave or servant of the other, as all men are brethren and God their Father.

"Therefore do they live entirely separate from women and serve and assist each other.

"For accountants for the profits of their agricultural labour and handiwork they choose the most virtuous, honest and pious of their brethren. These also perform the service of priests and provide for all the wants, as food and clothing. They all live the same simple, industrious and frugal life, and may be compared with the 'Palistas' of the 'Dacies'."

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In his work, De Bello Juddaico, 8 Chap. 2.13 Vs., Josephus further writes :—

"The third class of philosophers among the Jews, and the class that is most esteemed for their just and moral life, is the so-called Essees or E-seens, that althogh they certainly descended from the Jewish people, yet show more amity and love for each other than Jews, and live a more moral life.

"They shun and despise sensuality as a great sin, but consider a moral and temperate life a great virtue, and pride highly the stength of mind and the power to overcome the passions and desires of their nature.

"Therefore they subdue the sensual instinct, but willingly adopt the children of other people, and especially while these are very young, as they then are most susceptible to teaching and impressions.

"They show great kindness to such children, hold them dear and teach them all kinds of knowledge, and science, morals and religion.

"They do not reject wedlock, but, to the contrary, consider it necessary for the propagation of mankind; but themselves they want no intercourse with women, as they fear of their unchastity and levity, because they consider that woman gives her affections to her husband alone.

"They despise riches and worldly gain, and the equality of property among them must be admired; therefore none of them are seen to live in abundance nor in need.

"The laws of the Order regulate that every one that enters into the Brotherhood gives up to this all his property and wealth and therefore among them are neither seen haughtiness nor slavish subjection; but all live together as brethren, sharing good and evil.

"The 'Ointment with oil,' which the other Jews praise so highly, they consider to be without any sacred power or use, and do not therefore use it, but to the contrary cleanse

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themselves from it if any one of their body should be touched thereby by an accident.

"For the administration and account of the common property, they elect inspectors and directors, but in every other respect they assist each other.

"They do not live in any particular town, but in every town the Order has its respective 'house' where the members take their abode when they on their travels arrive, and they are there supplied with all they want. Everything is here to their disposition, as if in their own houses, and here they are received as the best friends and near relations by persons they never before saw.

"In every town there is an inspector, who has in his care clothes and other necessary things that he graciously distributes to them who need such.

"The Essees use their clothes until they are worn out and can't be used any longer. They neither buy nor sell among themselves, but every member willingly gives his brother what he needs of him, and is again supplied by others with the needful; and even if he thinks he never can repay it, he may without bashfulness receive it, as this is a rule with them.

"The Essees worship of God is grand, sacred and majestic; and before the sun rises and greets the earth with its beams, they do not speak on earthly matters, but read and send forth their sacred, humble prayers that they have learned from their fathers. The prayer over, the inspector points out the works in which each one is the most skilled.

"Having thus worked for five hours, do they again gather, bathe themselves in cold water, and don a white linen garb. Having washed themselves, they proceed to the special halls of the Order, where no one dare come who does not belong to their Order.

"Having gone through the ceremonies that the law prescribes they proceed, perfectly cleansed, to their eating rooms with the same reverence as if they entered the holy temple.

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"Everybody having taken his place in supreme silence and stillness, the bakers of the Brotherhood enter, distributing a bread to each person after a certain order. The cook sets before each one a plate of vegetables and other eatables, and this being performed, one of the priests steps forth and holds a prayer, for they consider it a grave sin to rest or touch food before praying.

"The meal over, the priest reads another prayer, and then the hymn of praise is sung; and in this way they praise and thank God, the giver of all good, both before and after the meal.

"They then take off their white aprons, that they consider sacred clothes, and return to their work, which they pursue till the twilight spreads over the earth.

"Then they go to their frugal evening meal again, during which they observe the same ceremonies as at their dinner and if members from foreign parts have arrived, are they put in the chief places at the table.

"The meal is taken with the most solemn silence and stillness no noise nor dispute disturbing the peace of the house.

"They talk by turns, and in a low tone, which will appear strange to those not used to it. They observe great temperance, in their way of living, eat and drink only what is necessary for their want.

"In general do they not act without the knowledge and consent of their inspectors and directors ; but it is always left to their own free will to exercise benevolence and compassion to all in want, of all classes of society, but it was not allowed them to give any aid to their relatives without informing the inspector. But in other matters it was allowed every member "To feed the hungry, clothe the naked, shelter the homeless, comfort the sick, visit, assist and comfort the prisoner, and comfort, aid and protect the widows and fatherless."

" They never let themselves to be overcome by anger, hatred, vengeance, or ill-will. Indeed, they are the cham-

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pions of faith, truth, and honesty, and the servants and arbitrators of peace.

"Their 'Yes' and 'No' was with them as binding as the most sacred oath, and except the oath they take at their admittance into the Order, they never bind themselves through an oath, neither in their public nor private life, for oaths and profanity are with them as much shunned as perjury itself; and they consider that the man loses his esteem among his fellow citizens whose word is not sufficient without swearing.

"They study with perseverance and interest ancient writings, and especially prefer such that are intended to indurate and strengthen the body and ennoble and sanctify the spirit.

"They have profound knowledge of the art of healing, and study it arduously; examine and are acquainted with the medicinal herbs and plants, that they prepare as medicine for man and beasts. They also know the use and worth of minerals as medicine, and do a great deal of good by applying these for healing the sick.

"Anybody that wishes to belong to the brotherhood is not at once admitted, but has first to pass a whole year of trial outside the same, and live according to certain rules and regulations, If he during this time has proved himself worthy through a strictly moral and virtuous life, and temperance, is he provided with a spade, an apron, and a white garb; and now he is again subjected to new trials, and having passed through these, he is sprinkled with water, or 'baptized,' as a sign of his spiritual purity and liberation from material things.

"Having thus proved his chastity, and being further tried in his strength of character and other qualities, and found to be worthy, he is at last admitted an actual member of the Brotherhood. But before he touches any food in the presence of the Brotherhood, does he take this sacred vow;

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'Above all things to fear God, of a true and pure heart, exercise justice and honesty to all men; neither of impulse nor influenced by others, harm or hurt any man: during all his life to shun injustice, and ever undaunted, further truth and justice.'

"Further, he vows sacredly ever to obey his worldly rulers, as no body has the rule without the will of God, and if he becomes a ruler, does he vow not to misuse power, and to set an example for his subjects by a virtuous life, frugality and plain clothing. He shall always love truth and shun false-hood, preserve his mind from any impure thought or impulse, and never stain his hands with unjust gain.

"For the third, he vows never to interpret or explain anything of the laws of the Order in any other spirit than he himself has received it from the holy fathers and faithfully hide and take care of the books and archives of the Order and according to special regulation to keep secret the name of the angles with whom the fathers formerly stood in communion.

"This was the vow that every member must take and which they considered so sacred that they would rather suffer the most violent death than to break it. The member who broke his vow, or was catched in the act of any crime or vice, or could be proved to have committed the act, was expelled from the Brotherhood, and his fate was to be pitied; for if the Brotherhood showed him no mercy, nor forgave and received him again, he generally had to starve to death, as the one who once had offered himself up to the service of the Brotherhood and sworn faithfully to sustain and obey its laws and regulations, broke his vow, could not receive any food, aid or assistance of any one, but had generally to live in the deserts and forests and there in the open air seek his support of herbs, roots and wild fruit till death put an end to his miserable life.

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" But often it happened that the leader and brethren of the Brotherhood took mercy upon him and again received him into their meetings in the very moment when this miserable was despairing and near starvation, for they considered that a man who was driven to despair and mortal anxiety was punished enough for his crime.

" In their administration of justice they were indeed severe, but sincere and very just. No body could be condemned by a court of less than one hundred persons, but a verdict that a majority of these rendered was unchangeable in all cases.

" Besides Jehobah, the Creator of all, they all also worshiped highly their ' Lawgiver ' (This their Lawgiver was not Moses, as many have supposed. The Essees often spoke the name of Moses in their conversations with the Gentiles, but in their law it was strictly prohibited to speak the name of their Lawgiver to any uninitiated), and he whoever contemptuously spoke his name was punished with death.

" They had great esteem and venaration for old age, and even considered it right to agree to and respect the opinion of the majority, as many eyes always see more than two eyes.

"They keep the Sabbath more punctually and conscientiously than any other Jews and do no labor on the Sabbath, for they not only prepare and cook their food before hand, that they may not be obliged to make a fire on the Sabbath; but they also did not dare touch or move from one place to another the dishes in which was their food and drink. Every time they had performed their natural wants they washed themselves, as if they thereby had become unclean or stained.

" All the members of the Brotherhood are grouped in four separate classes. The youngest brethren are considered so inferior in comparison with the elder, as regards

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their inward purity, that the latter again have to wash themselves if they happened to come in contact with the former as if they had been stained by the touch of an unclean or uninitiated.

"Generally these people grew very old, and I myself know several who have arrived to an extraordinary old age; and I presume this fact may be accounted for by their temperate, laborious life, and strict regularity.

"Their courage and uncommon tranquility cannot be disturbed by the greatest calamities, adversities or troubles, for they can bear suffering and pains with the greatest calmness and strength of mind, and in defense of anything good and just they gladly prefer death for life.

"During the Roman war they have indeed been subjected, to great calamities, suffering and excruciations. Many of them have been put to the rack, and, living, crushed by a wheel, burnt alive, or boiled in great kettles, buried alive, crushed with millstones. Indeed, all conceivable instruments of torture and suffering have been invented and used to make them deny their faith, deride their Lawgiver, or eat such food as was prohibited by their law; but all these efforts have been in vain. Unshaken in their determination, they have suffered these excruciations in silence and with great endurance; and many of them have in the very pain rebuked their enemies with the sharp sword of the word of truth, and have then, to the great amazement of the bystanders, in a calm mind and joyful mien, given up the spirit in the firm belief to see it again for they have the firm belief and faith that their bodies shall decay and become dust but that the souls are immortal, and shall live eternally."

Josephus' words are :—"*Opinio autem apud Esseenes firmata constitit, corruptibilia guidem esse corpara, animas antem immortales semper remanere.*"

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"They say that during the worldly life the spirit is chained to the body like a prisoner in his cell, but when these chains burst, by wear and decay, then the spirit is freed from the bodily prison, and already tasting the heavenly bliss it soars up to the bright kingdom of joy and peace.

"They agree with the disciples of the Grecian philosophers, that the pious spirits, previous to their admission into the joy of heaven, hover in space over the waters, without being affected by rain, snow, cold or heat.

"They maintain that by the doctrine of the immortality of the soul men are promoted and encouraged to a virtuous life and shun vice. Many of the Essees have often stepped forth among the people as prophets, and informed of things to happen, which has been easier to do for these holy men, as they from their earliest infancy study nature and the doctrine of God; are instructed in godly books and the writings of the prophets, and grow in wisdom and purity of heart. Their presages often came true, and this increased their esteem with the people as holy men and prophets.

"There was still another class among the Esseens who, although they corresponded with the description of the Brotherhood in general, as doctrines of religion, laws and ceremonies, differed from them in regard to wedlock. These latter consider that everybody who does not marry hereby contracts the propagation and destination of mankind, as men would soon cease to exist if they lived by such rules.

"But ere the members of this class married, they put the one they had chosen for their wife on a term of trial for three years; and if, after this threefold trial and cleansing the woman was found to be chaste and faithful, and capable of bearing children, they married her. They never had sexual intercourse with the wife in her pregnancy, thereby to show they had not married from lust, but to fulfill the command of Jehovah 'Be fruitful, increase and fill the earth.'

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"When the women bathe or wash themselves they are clothed in a linen garb, in accordance with the men, who when they bathe, wear an apron or a belt around the waist. In whatever they do they exercise great order and chastity, and rightly do they deserve to be called an example for the life of other people."

Such is the description that the learned Josephus gives of this interesting Brotherhood, their doctrines, customs, ceremonies and lives, according to what he himself has found of his own observances within the same; he having been admitted as a real member after being tried for three years.

Another learned and authentic author is an old Jewish Philosopher called Philo, who lived contemporary with Jesus, and dwelt in Alexandria, who has given to posterity a description of the the Order of the Essees, their doctrines, customs and ceremonies. In several of his writings that have been preserved to our day, he speaks of this Brotherhood in his work, "*Quod omnis vis probvs liber sit*"— Every truly upright man is free.

He writes specially about the theoretical Essees, or the so-called Therapeuts (the word 'Therapeut' means physician) and his description of the Order corresponding with Josephus, and thus we have two authentic authors that correspond perfectly in their description of the doctrines, life, customs and ceremonies of this Order.

According to the account of Philo, "The 'Therapeuts' were Essees who, of their own free will, retired into solitude, and who from love of godliness and heavenly things, passed their time in studying religion and nature. They live in several places in Palestine and Egypt, and in this last country their greatest congregation was in the vicinity of the city of Alexandria, in a lovely valley by the Sea of 'Moria,' where the air in this country is very mild and healthy.

"Here each one lived in their respective houses, or rather huts, but so close to each other that in time of danger the

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brethren could call to each other and hasten to mutual help and assistance."

Among these Therapeuts there were others who lived in solitude in deserts and caverns, as, for example, Banus, whom Josephus mentions; and to this class belonged most probably, John the Baptist (Luca Evang. 1 Chap. 63 v., Marc. 1 chap. 4, and Matt. 3 Chap., 4. v.) for his habits and mode of life correspond according to the gospel with those of the Therapeuts.

Like the general members of the Order of Essees he had disciples, whom he brought up and instructed, but that the New Testament does not directly record John as a member of the Esseen Order nor mention the same Order, this may easily be explained by the circumstances that every member of the Order had to take a sacred oath at their initiation never to divulge any of the secrets of the Order to anybody that did not belong to it and not to manifest himself a member of the Order in cases where it was not necessary.

That our Lord and Master, Jesus, took John and his disciples into his service, goes to show that he at least prized the noble efforts of Esseers for truth and justice, and that their profound knowledge in the science of nature and the scriptures of the prophets, was known to him.

The Pharisees generally conceived the scriptures of the prophets liberally, and misunderstood altogether the spiritual meaning thereof as regards the coming of Messias. But the Essees interpreted and conceived the scriptures and prophecies of the coming of Messias allegorical, viewing the divine secrets earnestly and profoundly.

Therefore Jesus chose for his firm and faithful disciples the pious and unassuming Essees, among whom John, the son of Zacharias, was one of the most devoted and best versed in the scriptures, who stepped forth to proclaim the coming of Messia in Christ. And with the most sincere love, greatest perseverence, and firm faith, did John seal and

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confirm this truth through the cleansing by water, through baptism (which with the Essees had the double significance of both bodily and spiritual purifying), and in Christendom considered the first Sacrament.

Before a Neophite was admitted, or allowed to appear before the Brotherhood, having gone through the first trials, he had to pass three days and nights in a lonely grotto, in religious and solemn meditation. For his sustenance he found frugal but sufficient food, consisting of fruits, bread and water.

When this time was passed he was brought to the Brotherhood in the evening, immediately after the setting of the sun, where certain questi ns were given him to answer; and when he had there taken the oath of initiation, the brotherly kiss passed the round of the brethren, whereupon the Neophite was dressed in the white garb, as a sacred emblem of his purity of soul, as he now having consecrated himself to Jehovah in the cause of truth and light.

The elder of the Brotherhood then initiated him, saying: "Beloved son, you are consecrated to Jehovah, therefore choose your path after His will; contend ever undaunted for truth and virtue; try and examine everything minutely and conscientiously, and having tried much, choose the good and useful in life, and use it for the good of yourself and your fellowmen."

Then he was given a spade and an apron, and one of the elders of the Brotherhood spoke as follows: "The Brotherhood is henceforth thy world, thy all, thy father and mother, thy sister and brother; and henceforth it is the duty of the Brotherhood to care for thee, protect thee and guard thee, for hence thou art its beloved son."

Some of the priests then read the prayer of the Brotherhood, and when he had pronounced the last word, all the brethren shouted in chorus. "Amen! Amen! Amen!"

The usual hymn of praise was then sung, and the brethren sat down to their frugal, brotherly meal, or feast of love, but

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still the Neophite was not allowed to sit by the brethren's table, but had to take his place by a special table in the presence of the brethren.

Now again came a trial of twelve months, and when all the years of trials, three full years, were ended, the Neophite was cosidered an actual member of the Brotherhood and then he was initiated and gradually instructed in the doctrines and secrets of the Order.

The Jews in general called this Brotherhood, "The Holy Brotherhood of the chosen ones," or "Hasidees," that is, the pious, or the "Children of Peace," of whom Jesus speaks on several occasions. In Luke, 10 Chap. 5 v., when he says, "When ye come into a house say first, 'Peace be to this house.' And if the sun of peace be there, your peace shall rest upon it; if not, it shall turn to you again."

Likewise Nathaniel says to Jesus: "Whence knowest thou me?" Jesus answered and said unto him, "Before that Philip called thee, when thou wast under the fig tree, I saw thee." Evang. John, 1 Chap., 48 v., and also do we refer to the conversation with Nicodemus, John. 3 Chap.

The brethren had their special signs, and thereby recognized each other when they met. These signs were: A certain movement of the right hand, a grip, the brotherly kiss, and the word of salutations—"Peace be with you my brethren"; and it is significant that Jesus, on occasions where he suddenly or unannounced stepped forth among his disciples, always saluted them with the words: "Peace be with you." Luke 24 Chap., 36 v.; Matt. 20 Chap., 19–26 v.

The Essees represented their doctrines to the younger members and brethren in parables or allegorical form, thereby to form and exercise the mind and sharpen the thoughts, that they might gradually get used to interpret the glorious doctrines and truths that were hidden under the parables.

Josephus says therefore., "*Maxima enim philosophic pars apud Essenos, prised ritu per Allegorias traditur*"; and we know that the Master, Jesus, often made use of the allegorical

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representations and parables, when he would impress some moral commandment or high idea in the hearts of his disciples or the people, or some sacred doctrine of his divine truths.

The moral commandments of the Essees appear otherwise to be very much similar to those which the ancient philosophers and wise men teached, but still more similar are they to the doctrines that Jesus preached.

In my little work "Palestine in the time of Jesus" I have, page 88, showed this by several examples.

Yes, the very fundamental commandments of the moral law of the Essees consists of the same words that are quoted in Luke., 10 Chap., where it says: "And behold a certain lawyer stood up and tempted him saying, 'Master what shall I do to inherit eternal life?"

He said unto him, "What is written in the law? How readest thou?"

And he answering said, "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy strength and with all thy mind, and thy neighbour as thyself."

And Jesus said unto him: "Thou hast answered right. This do and thou shalt live."

Everybody that entered into the Brotherhood took the solemn vow, "To love God above all, and exercise love and justice to all men."

The places within the borders of Palestine where most of the Essees lived and had their meetings in the time of John the Baptist and Jesus, were the country round Nazareth, the valley Achor near Bethabara, the country round the castle of Masseda the desert at Ephraim, the mountainous country at Igutha, not far from Hebron, the town Bethania by Jerusalem, the valley at Thabor and the country surrounding the stronghold Macherous, where John afterwards was a captive and where he by the command of Herod was beheaded.

Such was this remarkable Brotherhood within whose sacred association the true God was worshipped and the doctrine

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of true religion preserved in purity, truth and spirit, in many centuries.

For this, their pure, unsophisticated worship, this Brotherhood was renowned, before, by, and after the time of Jesus and useful, indeed, did their firm faith in God prove; for soon after the departure of the Master came the time when they were tempted, and when it was of need to be firm in their faith.

After Jesus' departure was the Brotherhood subjected to the most severe temptations, the greatest trials and persecutions. The Romans spread war and desolution over the unlucky land of the Jews, and with the horrors of the war followed thousands of miseries. But none were more persecuted than the pious Esseens.

The Roman chiefs and soldiers invented all conceivable kinds of tortures and excruciations to make them mock and deny God, but by none of all their barbaric means did they succeed in shaking the perseverence and firm faith of those pious people.

In the first fury of the war, many of the Esseens who lived in the cities, had fled to their brethren in the desert and the mountains, and there hidden, could they in peace and brotherly love, exercise their worship of God, according to the teachings of the Master, unharmed, in its purity and truth.

But soon their places of refuge were discovered and traced by their enemies, when they were driven out of their places of concealment, and most of them fell bloody victims to the fury and rage of the Roman soldiers.

With the greatest calmnes, without complaint or murmur, they suffered the lengthened pains of death, and sealed the Master's teachings with the blood.

But there were still many who, in spite of the inventive means used by the Romans to trace their ambuscades, remained undiscovered, and thus were saved from a suffering death, and these are just the fathers of the Brotherhood, who

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have preserved in its purity their doctrines, secrets and the knowledge that they themselves inherited from wise fathers, and handed down to their posterity, and these their doctrines give the truest and greatest manifestation of the greatness, wisdom and power of God, and his inscrutable love to all men. Amen."

MANORAMA

OR

THE NEW WOMAN REDEEMED

(By "KAUSHALA")

CHAPTER XXII (*a*).

(*The Same Subject Continued.*)

The Rai Bahadur smiled a smile and said "Young blood is hot. You, my dear Hari, always call a spade a spade and use language which is apt to be stronger than the necessities of the case require. You do not make allowances for the difficulties of pioneers. Laymen, many of whom had never looked at the covers of a Veda or a Shastra, found themselves, by the pressure of circumstances, at the head of a religious movement. After the Rishi's death no Pandits, well versed in the Shastras, met in solemn conclave and decided upon the future plan of action in accordance with scriptural injunctions. Although the Rishi had, by example and precept, taught that the Arya Samaj could only found and maintain schools and colleges giving the foremost place to classical Sanskrit and the Shastras in their curriculum, an Anglo-Vedic College was founded to commemorate the work of one who was a deadly foe of the bureaucratic system of education devised to enslave the intellects of India and thus to consolidate physical thraldom, And this was allowed

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for a time to be done without protest. The reason was simple. Swami Dayananda was unfortunate in having no disciples as distinguished from adherents. He was surrounded on all sides by mercenary Pandits who said ditto to what he said not from conviction but from self-interest or English-educated enthusiasts who cared exclusively for the social reform side of the Master's activities and had neither the ability nor the inclination to devote attention to his philosophy, his metaphysics and his religious mission which were, for the Rishi, the foundation upon which he desired to build the magnificent edifice of his Church. The enthusiasts had their way, the mercenary Pandits were bribed or bullied into silence and the rank and file, who were loyal to the memory of the sage, were told that an Anglo-Vedic College—even though affiliated to the University—would revive ancient learning and become a centre of Shastric studies. The multitude quite believed it, not being Sanskritists. Possibly the leaders did not practise a conscious deception. They themselves being quite innocent of a knowledge of Sanskrit fondly persuaded themselves that a college could be a seat of Sanskrit learning and also prepare students for University examinations. At that time private institutions had greater freedom in the choice of books and the Punjab University prescribed syllabuses and not text-books. But as the grip of the state upon these institutions grew tighter, the fond dream was shattered. Gurudatta with a prophetic and unerring vision saw earlier that this would be the case. After Gurudatta's death there was a split, the Gurukula was founded and an effort was made to chip the Hinduistic shell and to place the Arya Samaj on a universal basis. But the very leaders who had started the movement found the racial and nationalistic elements too strong for their

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steadfastness of purpose and chose to swim with the current. This is the tragic story told in a nutshell. Well, Hari, my analysis is not diff rent from yours. But I trace effects to their causes and choose to regard leaders rather as self-deluded victims of misdirected enthusiasm than as persons who deliberately perverted a great movement from its real purpose."

"Well! I agree with you on this point as regards the motives of most of the leaders But can you say honestly that *no* leader acted deliberately ?"

"I dont't know! I can speak from personal knowledge that only one leader—who now stands discredited after working a lot of mischief—has been dishonest For he openly says that he does not now and did not ever before believe in the eternity or even the infalibility of the Vedas. He has the effrontary to boast that he tried hard, by subterfuge, to deceive the Master into dubiously wording the third principle of the Arya Samaj but failed miserably I acknowledge that that leader at one time exercised a baleful ascendent influence over the destinies of one small section of the Arya Samaj. But happily that section has now been disillusioned and there are indications that it is now trying to make up for past derelictions. It is further an irony of fate that it is some members of Gurudatta's party who speak least about the universal mission of the Arya Samaj and prate most foolishly about the Arya Samaj being an essentially Hindu movement whose main object is the bringing about of Hindu Sangathan and the promotion of Hindu-Muslim alienation. In the opinion of these people a Hindu, even when he worships stocks and stones and shuns his untouchable co-religionists or denies, as a Jaini does, the existence of his own Creator,

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is nearer to the religion of the Vedas than a pious and truly religious Mohamedan or a Unitarian Christian who worships one God in spirit and tries to cultivate brotherly relations with all God's creatures. Happily the heart of Gurudatta's party is sound and the influence of these persons is on the decline. But leave aside personalities. We have diagnosed the disease. We have discussed its etiology. We know the prognosis. Now let us discuss the treatment."

"To my mind the only possible and effective treatment is the capture of the platform of the Arya Samaj with a view to the emphasising of the universal character of its mission and the carrying on of a crusade against all unholy attempts to cramp, nationalise, racialise and Hinduise the movement and to make it a means of creating bad blood either between Europeans and Indians or between Hindus and Muslims. Let our co-religionists understand that the Vedic religion is for all races and it makes no discrimination in favour of or against any particular race The portals of the Arya Samaj are wide open to all—no matter what their race or colour—who would avail themselves of its redeeming and healing message. It seeks to establish not mere Hindu Sangathan but an inter-racial and an inter-national Sangathan embracing all peoples and countries based upon a universal belief in the Veda – the Eternal Scripture of the human race, the Primeval Source and Fountain-Head of all Truth no matter preached by what religion, the All-Wise Father who has revealed it from æon to æon and hierarchy of Rishis, sages, and prophets of varying degrees of spiritual perception who have warred against sectarianism and tried to restore religion to its pristine purity. This is the glorious mission of the

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Arya Samaj. Its mission is as wide as the universe not as narrow as Hindu India. Its message is for humanity and not any chosen people. The Dispensation of the Vedas, unlike that of the Old Testament, is not for a favoured people. The Hindus are not God's children in any peculiar sense. He is the father of all created beings and has no stepchildren. He loves all even those who are perverse. Of course those who obey His commendments are the special objects of His grace but then these people are found not only among Hindus but among peoples of all races, civilized or uncivilized."

"Supposing that the racial bars are abolished and the obnoxious Shuddhi ceremony is done away with, will a large number of Christians, Muslims, Europeans and others join the Arya Samaj!" Asked Hari.

"They ought to, because modern Islam and Churchianity miscalled Christianity have both outlived their usefulness and since man is by nature religious, the Vedic religion with its catholic and rational doctrines which appeal at once to the intellect, the emotions and the supersensuous part of man is sure to find wide acceptance when it is stripped of its oriental husk and Hindustarian trappings and preached in its pure form. By "Vedic Religion" I mean the universal principles of the Vedas and not the conventions, traditions and ecclesiastical forms which, to my mind, have only a temporary and ephemeral value and form no essential part of it. There is an eternal element in the Vedic Dharma and an accidental element. The Rishi emphasises the eternal element, the priest the volatile element. The latter would erect accidents into essentials. The Prophet stands for the spirit that saveth, the priest for the letter that killeth. We must certainly carry to the West the spirit of Vedic

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religion and not the medieval accoutrements which may have been essential supports in one country and may prove burdensome in another. The spirit will create its own vestments in the West. Let us rely not upon forms which repel certain types of men but on universal principles of belief and conduct which appeal to all sane minds with equal force."

"I quite agree ! But the question is whether the community of the Arya Samaj, which is caste-ridden, usage-ridden and superstition-obsessed, is in a position to absorb this influx. And will not the knowledge of this fact deter Vedic Dharmists among Muslims and Christians from joining the Arya Samaj ? Can there not be Arya Samajist Muslims and Christians just as there are Muslim Hindus—i. e. Hindus who acknowledge Muslim saints as their spiritual guides and yet conform to the outward observances of Hinduism-and Atheistic Hindus like Jainas who deny the authority of the Vedas and acknowledge no Creator of the Universe? Will a Muslim Vedic Dharmist not prefer to remain in his own community where all, high and low, are treated alike, than join the Arya Samaj, many leaders and preachers of which would not dine at his house and could, on no account, establish matrimonial relations with him."

"Yes ! That is a real problem. So long as the so-called Arya Samajists do not break through the barriers of caste, the philosophy of the Vedic religion will spread but the community of the faithful will not multiply and Universal Sanganthan will continue to be the chimera of disordered brains."

"Well ! Philosophy without a community and a church to guard it has a tendency to degenerate into something diaphonous and amorphous—something intan-

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gible, void of personality and individuality and, therefore, impossible to grasp. The Vedic religion will, thus, be quite as powerless to shape conduct and transform character as Theosophy and Sufism undoubtedly are. The need of abolishing caste is, to my mind, just as imperative as that of a crusade against the growing and progressive racialisation of the Arya Samaj. But the question is not without its difficulties."

"May I know what those difficulties are, apart from those involved in killing an institution which has penetrated the marrows and the bones of the body politic ?"

"The first difficulty is that of Gotra. Among Muslims and Christians marriages within the prohibited bonds of consanguinity—prohibited in the Vedic sense—are permitted. The Hindu's Gotra saves him from contracting such alliances. The Muslims and Christians have lost all touch with their ancient Gotras. When large numbers of these people join the Arya Samaj, they will sometimes marry among themselves. How is in-and-in breeding to be prevented ? We shall have to devise new Gotras and give them to men belonging to the same family or tribe. Then, again, while caste ought to be done away with, good descent must continue to be an essential factor in the choice of a partner for life—or in other words the Varna must not be lost sight of. Now if a Deccani Brahamana married a Panchama girl, no matter how accomplished she may be personally, the chances of the marriage turning happy are forty per cent, but if a Panchama married a Brahmana girl they are reduced to ten per cent. Parentage and environments are not to be ignored. Some families have a tradition of culture. Now while the Kayasthas of U. P. and the Khatris of the Punjab can intermarry with advantage to both, marriage between

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sections of the Banias of U. P. and Deccani Brahamanas —with exceptions here and there—can only prove disastrous. Then again a marriage between the son of a shoemaker, even though he is wealthy and possesses a motor car, and the daughter of a Brahamana can only result in the slow death of the girl. It is one thing to believe that heredity is not an indispensable factor and quite another thing to hold that it is not even an important factor."

"Did not chandalas become rishis in ancient India ?"

"They did become rishis but there is no evidence that they married in the families of Brahmanas. While there are instances of Brahmanas marrying the daughters of Sudras and even of Kshatriyas marrying the daughters of Brahmanas, there are no instances, so far as I know, of Vaishyas and Sudras, even when they became Brahmanas, marrying the daughters of rishis."

'Do you mean to say that all Muslims and Christians are Chandalas ?"

"God forbid that I should say so. Among them there are Brahmanas, Kshatriyas, Vaishyas and Sudras. Only we shall have to classify them. And before we classify Muslim and Christian converts, we shall have to classify Hindu converts. Unless there is a classification according to *Gun, Karma and Subhau*, indiscriminate marriages will only bring disaster.

"That is so. It is a problem which must be thought over."

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FUSION OF CULTURES ON THE SOIL OF INDIA.

(By Prof. Vidhu Bhushan Datta M. A., Gurukula Kangri).

India has been a land of cultural fusions. In fact every coun ry that has a history of considerable duration and of development of civilisation is more or less so. Only it is that in this respect India stands very conspicuous and bears some striking features. The reasons are not far to seek. Her cultural beginning is so old and her civilisation so long-standing and continuous; and in that long range there stands such a diversity of *ethniks* and politics

Fusion of Culture and its spread in the world took place in different ways. The higher thoughts of Masters were naturally taken by disciples and followers; so the teachings of the different great religions were spread over races; and from races to races; intellectual and scientific attainments of one people have also sometimes been taken in by others; commercial intercourses have ever been the medium of the interchange, also of ideas, customs and manners; migrations have again been a necessary way of the transplantations of human races and with them there have been adoptions of new and adjustment of old ideas, and habitudes; and last but not the least conquest has ever been a potent factor in diffusion of ideas and modes of living amongst different peoples and nations. The conquering people, if they happen to be superior in civilisation and culture, naturally impose their own ideas and standards of life upon the conquered; but it has often been found that in some very conspicuous stages of world's history, it is the less civilised and intellectually and spiritually inferior peoples who have,

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by dint of physical force and natural resources, laid their dominating hands upon the more advanced in intellect and culture. The effect of such incongruous coincidence has been highly striking in the history of world's civilisation; for it is observed that in such circumstances it is conquering races which although stronger in physical force and greater in political status, have submitted to the superior culture and intellectual power of the conquered and been infiuenced by them; and ultimately they have been active agents for the spread of those higher attainments of the conquered. Thus it was that the ancient Greeks, submissive to the powers of the Macedonians and the Romans, were in a position to spread their cultural glories throughout the vast dominions and empires of their masters; and it was the Romans who in their turn, having developed and applied to social polity the very same cultural acquisitions of the Greeks, handed them over to their conquerers, the Goths, the Vandals and the Teutonic Germans whose descendants are now the custodians of the civilisation of the modern world! That the Indian religion and civilisation was spread at one time, by her Scythian conquerers in the Western and Central Asia in now evident through archæological researches in those lands as also the writings of the old Chinese travellers.

But India had also a way of her own, in adjusting and diffusing her culture and civilisation within her own limits that have witnessed the spectacles of various historical performances through various epochs and since long. She has had peculiar geographical boundary and physical conditions which greatly helped her cultural growth which remained uninterrupted and wholesome during a very distant past; and the very same culture was of a lofty and significant character; based on some funda-

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mental principles of human nature—its essence, needs and purpose—it had attained such a high state of spiritual development as applied to practical needs of life, it got its development in so many diverse lines in the shape of the different shades of her religion, that all people, high or low, could find full satisfaction of the cravings of the human heart in one form or the other if they only cared to seek the path.

From the very beginning the Aryan teachers in India availed of these conditions which in course of time assumed the unique cultural shape that it has ever had. We are not concerned here with the question if it was the original stock from which issued all the other branches of Aryan families of the world and they, in their turn, spread their culture, as they are still spreading, in non-Aryan lands. But within the bounds of India, the civilisation of the *Aryas* soon spread throughout the whole area and formed the bond of a unity which in point of culture is still supreme in the land. This cultural reign remained intact for a very long time—till the rise and formation of the Buddhistic and other reactionary movements in religious thought—when there began the torrents of foreign invasions first inaugurated by the old Persian monarch Darius. The Persians, the Macedonians, the later Bactrian Greeks, the Sakas, the Parthians, the Kusanas and Hunas of Scythian stock, all tried their chance in turn and at intervals, till India was consolidated once for ever about 7th century after Christ when the Guptas' power had declined and Harsh's supremacy in the North and Chalaukya power in the South were rivalling each other; and under the sunshine of that prosperous rule and in the surroundings there were basking in different regions the minorities of princely authorities which were soon to bloom forth and rise to

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power after the decline of the imperial overlords—*viz* the Rajput principalities in the North and the Hoydalas, the Ballalas, the Gangas, the Vanas, the Kesharies, the Pandyas and Cholas. Since that time till the Mohamedan invasions in the different provinces there grew in permanent form the solid structure of Indian culture in the form of a great banian, as it were, that has had its exhibits in the shape of classical and other literature and the arts and sciences of the time. That solid figure has, thence, been subjected to blasts of aggressive invasions and unfamiliar contacts—the Mohamedan and Christian possession of the land in succession.

But the vitality of Indian culture has been strong and often there have appeared expert doctors to renew the vigour and give relief from maladies both inner and outside. Already it had produced a wonderful effect in relation to the foreign elements that had settled in the border lands and adjacent provinces as ruling powers—the Greeks; the Sakas, the Parthians and others. Where are these names in the social structure of India? They too came with their ruling bands and distinct racial culture. These have left their trace in various sculptures, coins and architecture—but they have merged themselves in the great body of people of the land. The great *ajagara* of India's culture was lying there with the wide mouth and all the serpents coming from outside went down, willingly, into the deep gulf. They assumed its religious customs and manners, depicted their coins with Indian gods, assumed Indian names (of Rudridamm) and worshipped Indian images and shrines which they built with their own hands, and when thus reduced to the very part and parcel of the body-politic of India, they espoused the cause of the very same culture which later became so vigorous.

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Indeed the fusional faculty of Indian culture is wonderful: it is due to no bending nature or weakness of the original stock, but to the healing power and vital strength inherent in its nature. It had stood high with its august head and commanded submission of everything that came near or in contact; and it stood well against the fires and torches of the aggressive attacks of Islam and is still standing the test of the charming antagonism of the western civilisation. And those of the opposing camps who have ever cared to take the pains to study the nature of their mighty edifice cannot withhold the meed of praise that is due to it.

But what about the *fusion* of these foreign elements who thus came later to India and established the ideal conceptions and happy dreams of the nation-builder, and the cosmopolitical worshippers of the human race? The answer is not far to seek—the process has been in operation. The Musalmans have largely bent down. If one means to try it, let him compare one of the Indian Muslims with an Arab or a Turk and note differences between their inner culture. As regards the religious-antagonism of the Muslim here against Hinduism, is it not the Indian zeal that only operates in the Mussalmani mind in a diverse way—for why it is that the Musalman weeps so bitterly for the Caliph's seat while the Turks are overthrowing it. It is India that weeps in the garb of Islam. Let any righteous Musalman understand it and the task of fusion, not to speak of unity, will be accomplished. As regards the Westerners who came in late, let us look to the early Portuguese who are settled in certain parts of the land. From amongst them, we find men like Antony (Feeringu) a Portuguese of anti-British time, a settler in Bengal in the time of Nawab Alivardi Khan, singing the song of *Kali* as there

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are lots of Moslem Pirs and Faquirs worshipping Hindu gods and goddesses. A difficulty there is no doubt about the present rulers But here the chief bar is the ruling spirit of the present stuff which keeps them aloof. Inspite of the fact that they speak highly of the "ancient culture and civilisation of India" and often refer to the ancient and dignified prophets of India, still they keep scrupulously away from, and cannot see through the real spirit of India. If other nations of the world, Eastern and Western are compared with the ruling one in relation to the appreciation and adaption of the high cultural life of India, we see what a minor role of the latter play. Nothing can be more regrettable. Still the fact is there.

THE EDUCATIONAL PROBLEM IN INDIA.

I.

(By Prof. Dev Raj Sethi, M. A.)

A century short of a decade has passed, when Lord Macaulay visited India, as President of an Educational Commission to recommend the lines on which education was to be imparted to Indians. After his vehement discussions with the Pundits and Maulvis of the time, and with the support of Raja Ram Mohan Rai, he gave his verdict in favour of the System of Western Education with English as the medium of instruction. Twenty years later Sir Ch. Wood, the then Secretary of State for India, in his Commons dispatch set his seal on it. The next important touch was given to it by Lord Curzon in his Universities Act of 1902. There have been several other modifications and developments, but it is hardly necessary to repeat them here.

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The one main object in view, throughout this long and chequered period has been the consolidation of their powers by our benign rulers. This educational system was expected and intended to produce a revolution in all our national institutions, our language and literature, our customs and manners, and our Social life, and thus to produce " a large and growing class of persons, Indian in blood and colour but, English in taste, in opinion, in morals and in intellect " (Macaulay).

The British established schools and colleges in India with the clear object of strengthening their hold over the country, and of consolidating their empire, so that the risks to which a foreign rule is always exposed may be reduced to a minimum. Mr P. M. Mehta thus describes the relation between a British Soldier in the Indian Army and a teacher in an Anglo-Vernacular School.

" In India, Gentlemen, the soldier is abroad and must be : but the humble school-master is no less indispensable. He alone can add stability and permanence to the work of the Soldier."

Sir C. Trevelyan, who amongst others was responsible for inaugaration of the Educational policy in India pointed out in 1838 : —

"Familiarly acquainted with us by means of our literature, the Indian youth almost ceases to regard us as foreigners.——Instead of regarding us with dislike, they court our society, and look upon us as their natural protectors, and benefactors; the summit of their ambition is to resemble us." Evidently the object was two-fold *viz.*, to lay firm the foundations of the British Empire and to complete the task of degeneration and denationalisation of the Indian youth.

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How completely these hopes and anticipations have been realized is amply clear. India has become the keystone of the British Empire. To give up India is for England equivalent to committing a suicide.

The other side of the picture is all the more dismal. Look at a student of an Indian University. Follow him closely in his daily life in one of the college hostels in Lahore. He does not leave his bed in the morning at 8 'oclock without first dressing his hair and then taking a cup of tea. He prefers to absent himself from the college rather than go their without socks and shoes.

He becomes crippled in another sense. This mental equipment, with an utter and deliberate neglect of manual training, makes him forget the use of his hands. The result is that he finds himself incompetent to do the lightest task. After completing his student life, he enters the den and dust of the worldly strife. It is then that the stern realities of life appear before him in all their hideousness. He finds himself fit only for the office stool, and hunts from office to office for employment. But to his misfortune he finds everywhere written in capital letters NO VACANCY. And this is the common lot. Every year these graduate-manufacturing universities are turning out their products by the thousand, only to swell the ranks of the unemployed.

This is only the superficial side of the picture. When we penetrate the surface and analyse the whole situation from a broad national point of view, it looks grave and threatening. The strength of a nation consists in the vitality of its permanent institutions and its moral calibre. National institutions are the heart and soul of a nation. Nationality cannot feed and luxuriate on mere speeches, cold logic, cosmopolitanism, etc. It is kept

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alive and fostered by real institutions which are a part and parcel of our daily life and which we have been taught to love and revere from childhood. Let us see how the British Educational system accelerates the decay of our national institutions and thereby cuts at the root of our nationalism.

(1). *Language*—Language is a very important national institution. It is the bond of society. It is the key to national history. It is the vehicle to transmit, the wisdom of the past and the present generations The effect of the British Educational system is disastrous. What other glaring proof of the above is required, than that I, an Indian, am writing this article not for Englishmen or Americans, but for my own brethren in the language of a foreign country situated at a distance of 7000 miles from here. Bhai Parmanandji during his stay in America, was one day reading a letter received from an Indian friend. An American boy, in the family, out of curiosity ran to Bhaiji to see the Indian language, in which he naturally hoped the letter to be written. On coming near, he remarked in a contemptuous tone. "Oh, it is only English."

(2) *History*—National history is the *sine qua non* of national unity and growth. Common hero-worship is the bond of society The text-books written by the Lethbridges and Hunters of the Anglo Indian community keep us in the dark about our ancient greatness They deliberately present to us a distorted picture. They invariably impress on the minds of our boys the notion that our ancestors have been an incapable race since the dawn of history and that our only monopoly has been to lose battles one after another. Their perusal does not betray the slightest hint of anything that an Indian youth may proudly cherish and richly treasure.

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Doomed is that nation that allows its children to read its own history written by alien conquerors. We may fail to follow in the footsteps of our ancestors but let us not commit the sin of *pitri-ninda*. The same is the case with literature.

The deadly blow dealt to our social life, our character, our patriotism, idealism etc. is simply staggering. Space does not permit me to go into its details. I cannot do better than conclude this portion of my article with the weighty remarks of our revered leader Lala Lajpat Rai :—"I strongly believe that this system of education is more harmful than useful ; that it is emasculating and enervating ; that it is denationalising and degrading ; and that the so-called educated man is a more effective hindrance to our progress in political freedom than his uneducated brother."

CONTEMPORARY THOUGHT REVIEWED.

SCIENCE VERSUS RELIGION.

The following learned article appears in the *Patriot* of Lucknow. We commend it to the notice of our readers The writer knows his subject and has based his conclusions upon the writings of first rate scientists:—

The religious trial in the United States of America has excited keen interest throughout the world. The genesis of the world as well as the genesis of man as given in the Bible militates against modern ideas of scientists. Among the modern theories none has evoked so much controversy as the theory propounded by Darwin about the descent of man. It wounds the feelings of man to be told that his ancestors in the dim past descended from apes. Is man a fallen angel or a developed

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ape? When Darwinism was propounded Disraeli is reported to have said: "I am on the side of the angels." Writing on the subject some time ago, Mrs. Annie Besant expressed her opinion in the *Theosophist* thus: I do not think that a more startling case of "time's revenges" had occurred than the justification of H.P. Blavatsky's statement that man is not a descendant of apes but that the ape is a degenerated man. When she alleged this she was mercilessly ridiculed, for the Drawinan theory was then in the full flush of its victory over the scientific world. Yet now Professor Wood-Jones, Professor of Anatomy in the University of London, has delivered a lecture in King's College, London, on "The Origin of Man," of which the thesis was.'

"That man is not, as has been held till quite recently, descended from the anthropoid apes; that theso would be in fact more accurately described as having been descended from man; that man as man is far more ancient than the whole anthropoid branch: that compared with him the chimpanzee and the orang outang are newcomers on this planet.'

According to H. P. Blavatsky, the anthropoid ape was the result of "the sin of the mindless," of relations between the human and the brute. The "missing link," according to Professor Wood-Jones, is not to be thought of as an ape-like man, but as a man-like ape, the ape is to be regarded as a descent of man, not man as an ascent of ape, the ape is degenerate man, not man a more highly evolved ape.

This reversal of ideas comes appropriately from Australia, part of old Lemuria Dr. Stewart Arthur Smith, of Sydney it seems, drew attention to a human skull, which had been discovered on the Darling Downs, New South Wales, in 1889, which had not been seriously studied until 1911.

Mrs. Besant adds that 'tho degeneration of men, who had not yet received the great inflow of intellectual life, into the anthropoid apes, fits the facts as well as the evolution of man from an ape-like ancestor. But the theory of the evolution of man from such an ancestor took upon itself the certainty of the facts themselves, hence the suggestion of the reverse

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process was greeted with a howl of derision. Yet in the end, truth prevails.'

Both the theories, that man is a descendant of apes and that the ape is a degenerated man, are not borne out by observed facts. No one has ever observed a man being born of apes or an ape born of a man as a result of the relations between the human and the brute. The theory of evolution given in the Hindu Shastras is unassailable. The souls take birth in higher or lower forms of life according to Karma. The western theory of Evolution is incomplete. Evolution presupposes Devolution and Involution. That makes the circle complete. Three entities are considered eternal—Spirit (God), Jivas or individual souls, and Matter (Nature). The soul evolves through Nature towards God. The soul has the natural impulse towards evolution and development but on account of its freedom for doing good and bad actions it carries with it the possibility of being involved in lower forms of creatures. It may be true that in the degree of evolution ape stands next to man, but it does not follow that man came into existence after the ape, any more than it is possible to determine whether the seed comes from the tree or the tree comes from the seed. A straight line drawn infinitely becomes a circle. That which in a limited sense seems a straight line when surveyed through the infinite vision of the soul seems a circle. Things are not what they seem on the surface. Scientific investigation in all departments of life and creation are to be welcomed, but the theories of scientists, are not to be taken as the last word of science. The theories of science are always progressing and therefore subject to change.

Darwin's theory is based on the assumption that the earth in the beginning was not fit for human habitation. As the earth gradually cooled down it became fit for plants and lower forms of life. By and by higher and higher forms of life evolved until the earth was peopled by human beings. Even if it be taken for granted that man came into existence *in this world* last of all, it does not follow that man is a descendant of the ape or some other type of creature midway between

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man and ape which is said to be the missing link which is now extinct. Darwin was undoubtedly a great scientist, and as such commands the admiration of man, but it must not be allowed to warp our judgment and make us think that Darwin's theory is the last word of science on the question.

Let us take a concrete example. Chemical science has found out some eighty and odd elements. New elements are being discovered and added to the number of elements. It became the fashion of men dazzled with the glamour of scientific advance to jeer at the teaching of the Vedas, which says there are only five elements. Oh, science has discovered more than eighty elements, whereas the Vedas speak of only five elements. The Vedas must be wrong, they argued. But recent discoveries in science have dealt a death-blow to the previous ideas of science. Not only theoretically but practically it has been proved that the elements are not unchangeable elements, that is, they are not elements in the real sense of the word. In Germany they have practically demonstrated this fact by transmuting quicksilver into gold. The Transmutation of quick-silver into gold in the laboratory costs at present much more than the natural gold mined from earth, otherwise Germany would have become the richest country in the world at a jump : but the fact remains that modern discoveries have demolished the old ideas about elements.

The smallest particle of matter was atom. With the progress of scientific instruments, the atom was divided into molecules. With still greater advance in science molecules have also been divided into parts called electrons, The electrons are merely centres of forces, after the type of the solar system. As the planets revolve round the sun, so a certain number of negative centres of force in the electron revolves with the positive centre, in a particular manner. The difference between one element and another and one metal and another is merely the difference in the number of negative centres of force and the manner in which they revolve round the positive centre of force. By changing

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these one element can be changed into another. On this hypothesis the German scientists have been able to change mercury into pure gold. The exact process has of course been kept jealously secret. It was reported that the transmutation of mercury into gold was done through an electric vacuum furnace. Be that as it may, the new discovery has once again vindicated the Vedic teaching that all creation has come out of one "Mool Prakriti" or Nature which is the one element out of which has come five broad divisions called for convenience sake the five elements. As regards the theory of evolution, the Hindu Shastras support the evolution of souls through reincarnation and transmigration. Modern embryology shows that the human fœtus, in the mother's womb, undergoes the various forms of lower creatures until at last it takes human forms reproducing as it were, the whole history of evolution in the course of a few months which the soul has had to pass through countless ages. But the Hindu theory of evolution is not the same as the Darwin's theory. There is subtle difference and science has yet to explain and prove to the satisfaction of man which theory of evolution is correct. Darwin's theory goes by the board when one thinks that it does not fit in with the observed fact that in a single instance has an ape given birth to a higher form of being than itself—to say nothing of producing a man. The Hindu theory of evolution appeals to commonsense. Neither the Muslim religious creed nor the Christian creed offers any solution of the problem of evolution of souls. Darwin's theory is vitiated by the glaring defect which we have already pointed out. The Hindu theory of evolution is the only one which has every chance of being accepted by all.

BUDDHA AS AN ARCHITECT.

The *Indian Historical Quarterly* for June 1925 contains an article on the above subject from the pen of Mr. P. K. Acharyya. The following excerpts from the article throw a flood of light on the state of material civilization in Buddha's time.

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Houses were built comprising dwelling and retiring rooms, and store rooms, and service halls and halls with fire places in them, and store houses and closets and cloisters, and halls for exercise and wells and sheds for the well, and bath-rooms and halls attached to the bath-rooms and ponds and open-roofed sheds (*mandapas*). These buildings are meant to be dwelling houses so it is stated that an *upasaka* (devotee) has built for his own use a residence, a sleeping room, a stable, a tower, an one-peaked building, a shop, a boutique, a storeyed house, an attic, a cave, a cell, a store room, a refectory, a fire-room, a kitchen, a privy, a place to walk in, a well, a well-house, a *yantragraha*, which is supposed by Buhler to be a bathing place for hot sitting baths, a *yantragrah* room, a lotus pond and a pavilion.

The inner chambers are divided into three classes, called *Sivika Garbha*—or square halls, *Nalika Garbha* or rectangular halls and *Harmnya-garbha*, which seems to be a large dining hall. The Verandahs (alinda) seem to have been a special characteristic of these buildings. The blessed one (Buddha) says, "I allow you O Bhikkhus covered terraces inner verandahs and over-hanging eaves. The storeyed buildings (*Prasada*) are stated to be furnished "with a Verandah to it supported on pillars with capitals of elephant head."

The entrance to the great houses was through a large gateway. To the right and left of the entrance passes were the treasure and grain stores. The gateway led into an inner courtyard round which were chambers on the ground-floor. And above these chambers was a flat roof called the (*upari pasadatala*) the upper flat surface of the house, where the owner sat, usually under a pavilion, which answered the purpose at once of a drawing room, an office and a dining hall."

In the king's palace there was an accommodation also for all the business of the state and for the numerous retinue and the extensive harem.....The supplementary buildings included these institutions which are strange to us, and of considerable historical interest.

We are told several times of a building of seven storeys in height. Rhys Davids seems to be of opinion that these buildings

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must have some connection with the seven-storeyed Ziggarats of Chaldæa. "But in India the use to which such seven-storeyed palaces were put was entirely private, and had nothing to do with any worship of stars." Still the learned professor would add that "in this case also the Indians were borrowers of an idea."

"Another sort of building historically interesting were the hot-air baths, described in full in the Vinaya texts—They were built on an elevated basement faced with brick or stone with stone stairs up to it, and a railing round the Verandah. The roof and walls were of wood, covered first with skins, and then with plaster ; the lower part only of the wall being faced with bricks. There was an ante-chamber and a hot-room and a pool to bathe in. Seats were arranged round a fire place in the middle of the hot room and to induce perspiration hot water was poured over the bathers.

In the Digha Nikaya there is a description of another sort of bath, an open-air bathing tank with flights of steps leading to it faced entirely of stone, and ornamented both with flowers and carvings.

The articles of furniture which form an important part of the architectural treatises are also elaborately described in the Buddhist literature. "Benches were made long enough to accommodate three persons." The bedstead (*Pallanka*) or divan was a separate piece of furniture. Large couches (*asandi*) or chairs seem to have been some important articiles of furniture. Couches with canopies are also mentioned. Mention is made of a large variety of chairs—rectangular chair (*asandaka*) arm-chair, sofa(*sattango*)sofa with arms to it, state chair (*bhadda-pitham*) cushioned chair (pithika), chair raised on a pedestal (*elaka-padaka pitham*), chair with many legs (*amalaka vantika pitham*) leaning board (*phalakam*) cane-bottomed chair (*koccham*) and straw-bottomed chair. Mention is also made of the litter or sedan chair.

Valuable carpets, rugs, pillows, curtains and such other luxurious decorations also are elaborately described. Thus mention is made of "coverlets with long fleece, counterpanes of

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many colours, woollen coverlets white or marked with thick flowers, mattresses, cotton coverlets dyed with figures of animals, rugs with long hair on one or both sides, carpets inwrought with gold or with silk, large woollen carpets such as the nautch (dancing) girls dance upon, rich elephant housings, horse rugs, or carriage rugs panther or antelope skins, large cushions and crimson cushions. "Pillows are of various kinds Pillows are stated to be of both the size of a man's head and half the size of a man's body." The Buddha allows the bhikkhus to comb out the cotton and make the cotton up into pillows if it be of any of these three kinds—cotton produced on trees, cotton produced on creepers and the cotton produced from potaki-grass." The bolsters made for the use of high officials were of five kinds as they were stuffed with wool, cotton cloth, bark, grass or leaves. There were also coverlets for them The smaller articles like the floor cloth, mosquito curtain, handkerchief and spittoon did not escape the notice of the then house-decorators.

REVIEWS AND NOTICES.

SATYARTHA PRAKASH *

OF

SWAMI DAYANANDA SARASWATI

(A REVIEW BY MR. T. V. SESHAGIRI IYER, LATE JUDGE HIGH COURT, MADRAS.)

The Satyartha Prakash of Swami Dayananda Saraswati is in the nature of *Sutras*. From time to time our ancients indexed their ideas of religious lore in aphorisms. These pithy sayings are the headlines intended to give cover to disquisitions on religious matters by compartments. The most famous of them is the Brahma Sutras of Vyasa. The entire field of Vedic literature was covered by them. In the department of Ceremonialism, we have the Grihya Sutras of famous Rishis.

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Aswalayana, Apasthamba and Boudayana have given their condensations as Sutras.

To the uninitiated they would convey very little meaning. Our religious literature abounds in voluminous commentaries on them. The Brahma Sutras, especially, have been commented on by every exponent of Theology. Sankara, Ramanuja and Madhwacharya have expatiated on their significance. Each has given an interpretation according to the colour of his philosophy. The Grihya Sutras have similarly been expanded. The appropriate Vedic Mantras have been brought under each of them, and their application and meanings have been explained. It has seldom happened that the author of the Sutras has taken up the task of interpreting them.

Swami Dayananda Saraswati has not only expounded his view by giving his followers short excerpts from the Vedas in the form of the Sutras but has, in not a few instances, taken the trouble of strengthening his position by quoting at great length from the Vedas. There can be no doubt that his aim was to impress on his followers the invulnerability of his position that the Vedas alone are and should be the guide to Sanatana Dharma and that they suffice to satisfy the religious cravings of the nation.

It is a sort of *Vade macum* to the ancient lore. His treatise reminds me of *Kural. Turivallovar* the Tamil poet has given us in short, crisp sentences truths relating to all the phases of life—the Brahmacharya, tha Grihastha, the Van Prastha and the Sanyasa. So has Swami Dayanand ji. In addition—in this also his work bears a striking resemblance to Kural—there are chapters on education, on the duties of kings, on food and on manners and customs. Not content with such a range of thought he proceeds to examine the basic principles of other religions—the Atheist, the Jaina, the Buddhist, the Christian and the Muslim—come under his scrutiny.

I am frankly an idol-worshipper. I do not share the Swami ji's condemnation of them. But this does not preclude me from paying my homage whole-heartedly to the great work

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he has done. I rank him in the category of manifestations of the Supreme who have trodden the earth from time to time to cleanse the edifice of Hinduism. Parasurama who vowed to extirpate the Kshatriyas is an avatar. Dayananda Saraswati whose whole aim was to establish the supremacy of the Vedas is entitled to find a place among supermen who made the God in them to do His appointed function.

There can be no doubt that in and about the time the Swamiji saw the light of day, many abuses had crept rouud the Hindu religion. Those that have heard or read about the revelations made in the suit for defamation brought by the spokesmen of the Vallabha sect know how grotesquely Puranic incidents had been utilised to sanction immoral practices: gross superstition was stalking the land. The function of the priest was not to teach or expound but to officiate and earn money. The heads of religious institutions had failed to lead aright their flock. Naturally, the degeneration enabled the profesors of other faiths to misrepresent Hinduism, to distort its teachings, to exaggerate its failings and to proclaim its unsuitability to civilised minds. It was at this juncture that Swami Dayanand Sarasvati launched his crusade. He had to vindicate the fair fame of the religion of the Rishis. It was necessary for him to point out that the essence of the faith is not to be found in the Epics and the Puranas but in the virile songs of the bards of the Rig Veda. He had to do more. He had to point out how vulnerable the religious conception of those who attacked Hinduism was. He was not sparing in the language he employed. The result was he became the object of attack both from within and from without.

But he was stout hearted—He had a mission in life. He had a message to give and he never faltered—He went straight ahead. Both the orthodox and the vilifier winced under his fire. Persecution did not quench it. He rose superior to his surroundings and boldly defied all his assailants. He has left behind him an imperishable monument of good work.

The success of a movement is often judged by the number of votaries it has enrolled. No test can be more fallacious,

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This idea must be guarded against especially regarding faiths which made war from inside against Hinduism— Like some animals of the deep, Hinduism has been swallowing all the offspring it gave birth to. They were allowed to sport awhile, to flit on and amuse themselves. The moment they looked dangerous, they were fed upon. The shiny stomach obtained a new lustre. This was the fate of many of the offshoots of Hinduism. It may not have been wholesale devouring. But the vital parts were absorbed. That made the new dispensation uninteresting. The orthodox were placated by being told that their groundwork was unchanged. The reformers found their valued truths were coolly appropriated. This made their work of recruiting well nigh impossible.

This is no fanciful picture. A careful student of religious progress in India would find that at every stage of a probable split, Hinduism assimilated the new pronouncements and robbed the enthusiast of his spoils—Jainism, Buddhism, and many an other minor faiths shared that fate. So has it been with the cult of the Arya Samajists. Their attacks went home: While they have not secured converts in numbers, they have the satisfaction of knowing their principles accepted by and embodied in the old faith. This is certainly true of the North. The difference between the Hinduism of the Gangetic Hindu and of his Cauverry brother shows striking dissimilarities. That is because the preachings of Swami Dayanand Sarasvati have permeated life in Upper India. South India has not come under the spell. We want in this temple-ridden Province some one to teach us the eternal verities which the Swamiji so much insisted on. I do not care whether the Samajists gain adherents in large numbers or not but I am sure they would be doing enduring good work by ruthless propaganda against the monstrosities that disfigure temple worship. It is with pleasure therefore I draw attention to the translation of this great work of Dayanand Sarasvati by Mr Jambunathan.

It is not in the field of religion alone that the work under review deserves study. The Saint is an alround reformer. On the question of female education and the eligibility to

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learn the Vedas etc. he cites Vedic texts to show that the later narrowness was foreign to the conception of the Rishis. He sees no prohibition against non-Brahmins being taught Vedic Mantras.

The pusillanimous view that a girl should be married before her seventh or eighth year is refuted with warmth. Some of the Mantras recited on these sacred occasions are wholly unsuited to baby marriages. Swami Dayananda has pointed out their incongruity. Post puberty marriage has Vedic sanction

The Swami ji while not ignoring the Upanishads seems to give them a second place. Naturally so. The subtle ruminations are in the second chapter of our history. They are helps to understand the Vedas and are not self-contained. He is practically silent about the work of the three great Acharyas of Southern India who established the Adwaita, Visistadwaita and Dwaita doctrines. His leanings are towards the first, he hates hair-splitting. He revels in the majesty of the Vedic songs and brushes aside all themes which proclaim the inherent inutility of mundane existence. Pessimism he hates: and every one knows philosophical disquisitions incline that way. Like a late Madras chief justice, he would like to throw into the sea all commentaries on the Vedas and on the Upanishads.

In reading between the lines, it is easy to see he regarded our degeneracy to be the direct result of too close thinking—He wants the nation to go back to the days when the Rishis prayed and fought. This aspect of his life has led to uncharitable aspersions on his loyalty, It has been said he wanted religion to be the handmaid of politics—This is absurd. There is nothing in the Satyartha Prakash or in his other writings to lend colour to this accusation. Optimism he wanted and not unctuousness—strength not humiliation. There is no ground for attributing ulterior motives to him.

I have done. I congratulate Mr. Jambunathan in the excellent rendering he has given to the book. The Tamil is chaste and flowing. He has done public service by making the teachings available to the Tamil reader. As I said before, there is great need for their spread in South India. He has earned the gratitude of the Madras public by his translation.

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EDITORIAL REFLECTIONS.

THE VICEROY'S SPEECH.

His Excellency the Viceroy has spoken out at last. We are amused at the comments of our contemporaries who regard His Excellency's speech as a disappointment. Disappointment involves the falsification of hopes entertained. But where was the justification for hopes? Hope for the future must be based upon experience of the past Potentialities not related to actualities are wild imaginings or chimeras. A forecast of the future not based upon a working pragmatic interpretation of the past is nothing better than a pleasant waking dream made up of airy vaticinations, childish make-believes and futilities. Ever since His Excellency has landed in India, he has delivered speeches which are characterised by sweet vapidity and slightly luscious insipidity and are full of platitudes. The gubernatorial pronouncements have many negative qualities. They do no offend, they do not irritate, they do not provoke, they are not effective, they do not clarify issues, they do not emerge from the dark shadows of equivocation and obscurity into the broad daylight of clearness and indubitable meaning. They seem to hold out promises, but the promises are so worded that their phraseology will never justify your demanding fulfilment; for fulfilment can be demanded only in respect of a promise which is susceptible of one and only one clear interpretation. Lord Reading's mind is the subtle mind of a trained lawyer. He thinks in quibbles and knows well how to make a speech that will sound well to the ear, specious and glazing to the understanding and yet, on careful examination, prove as devoid of any substantial undertakings and barren of definite pledges as the ignisfatuus is

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devoid of personality. His Excellency has the rare faculty of evading issues while seeming to state them in beautiful language, of mystifying while appearing to enlighten and of obfuscating the understanding while professing to illumine it. His recent speech is an intellectual and verbose mirage. How cleverly he has stated the reasons why the Government has not accepted the Minority Report! The Minority Report offers recommendations which would involve the alteration of the constitution and the Government of India Act and which travel beyond the Terms of Reference. The lawyer in Lord Reading stands for technical justice, pushing back the Chief Justice who ought to assert himself and base decisions upon equity and good conscience. His Excellency makes no attempts to meet the irrefragible arguments by means of which the minority make out an unanswerable case against dyarchy. Is the Government of India Act sacrosanct? Must it not be modified where it is unworkable? Why has it, then, been amended to propitiate the Services? The only plausible justification can be that the machinery of the Government could not go on smoothly and the Reforms could not be given a fair trial if those who were charged with working it were always discontented and handled the various screws with a puckered mouth grumbling murmurs. If that is admitted in the case of the crew, how is the ship of the state to move towards the port amidst troubled waters if some of the officers feel that they share responsibility with the Captain and yet have no powers and even in spheres of work definitely alloted to them are at the mercy of the Captain and the crew who acknowledge no allegiance to them. Have not the ministers spoken with an all but unanimous voice that under Dyarchy they have all the worries of office but

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no sweets of power, all obligations but no rights all decorum but no dignity, emoluments but no means of discharging responsibilities; lot of routine work but no power of initiative; in short technical supremacy but virtual subservience. They are majestic non-entities and magnificent figureheads that are entitled to speak with authority but may not act except as directed by forces in front of them and at their back They are conscious puppets that are pulled by strings which are invisible to the eyes of the spectators. They, however, know too well the power of those who pull them and are docile for fear lest they be pulled too tight destroying illusions and shattering to pieces the symbols of authority which is actually non-existent. The further extension of reforms is dependent upon the success of Dyarchy and the system of Dyarchy is so framed that it can never succeed. The extension of reforms, therefore, can never be claimed as a right for Dyarchy can never succeed. It is the well known story of Shylock and Portia once again. Shylock is entitled to his pound of flesh provided he shed not a drop of blood. The ministers are free to run their departments and to dispense to their countrymen the blessings of education and hygiene—only if they can open more schools without spending more money, run more hospitals without employing more paid doctors and give an impetus to sanitation without calling in the aid of sanitary engineering and carrying out projects which do not affect the exchequer. What a historic farce! And yet this farce will go on so long as there are talented Indians who are so "liberal" that they will plough the sands in the belief that something is better than nothing and in the hope that even a sandy desert may be converted into smiling fields if only the landlord smiles perpetually and the labourer perspires patiently.

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THE PANIPAT IMBROGLIO.

Our readers must have, by this time, read in the daily press all that is alleged to have occurred at Panipat. The local Hindu leaders declare openly, the President of the Punjab Hindu Sabha avers authoritatively and the pro-Muslim loyalist Jat M. L. C. asserts passionately that thousands of poor, ignorant Jats were deliberately lured by the Muslim Tehsildar into a trap and then mercilessly beaten and seriously belaboured by the Police and the Mohammedans in the presence of the deluded Deputy Commissioner who also happens to be a Mohammedan. These are serious charges proffered in all seriousness by seriously-minded persons against a responsible servant of the Crown. It is clear to the meanest understanding that if the Government is to retain the confidence of the Hindus in its impartiality and the allegiance of their hearts and minds, as distinguished from that of their persons, it must appoint an impartial committee of inquiry, with a personnel that will command the confiidence of both the communities concerned and promptly act upon the verdict of that tribunal. If the allegations are found correct, the official concerned must be punished in an exemplary manner and if his innocence is established, every effort should be made to rehabilitate him in the esteem of those over whom he has been placed The adoption of this course is desirable as much in the interests of the official concerned as of the Goverment whom he represents, for, if this is not done, the Hindus will continue to think—rightly or wrongly—that the British Government does not hold the scales even between the two communities but favours one community at the expense of the other. Such an impression, if not removed, may affect recruitment to the army for the Jats are a martial people and do not easily

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forget. A Government not broad-based upon the contentment of its subjects can certainly be maintained for a time with the aid of bayonets, but can never command willing allegiance. If the official case is strong and the Hindu suspicions baseless, why appear to shrink an inquiry? The Government communique says that an extra judicial inquiry will perpetuate communal bitterness! Strange logic this! One not initiated into the mysterious workings of the official mind—which is swayed and governed by considerations which do not derive their force from logic based upon systematised commonsense but upon metaphysical antimonies—would rather think that the silent resentment of the Hindus, convinced of their helplessness and of their having been martyred, and the resultant arrogance of the Muslims, confident that they can antagonise the Hindus with impunity, can not but render the restoration of good feelings between the two communities impossible. It is alleged that the court which is trying the Hindu accused will go into these allegations. We all know how circumscribed the authority of regular courts is in these matters. The court has got to try the accused, not the officials, and the Prosecution can always bring in the plea of relevancy in order to shunt off the inquiry from undesired paths. There is yet another course open to the Government It will not recede from the position it has taken up for fear of damaging its prestige. Therefore it cannot be expected that a Committee of Inquiry will be appointed.

But if the Government is desirous to find out the truth without endangering its prestige, it can order the official concerned to file a defamation suit against the prominent persons who have made the damaging allegations. This will ensure the vindication of the officer, if he is innocent, and the protection of the rights of the community, if they

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have been invaded by him. Will the Punjab Government come down from its olympian heights butressed by false prestige and adopt this course? If it will not, Sir Malcolm Hailey will realize, when it is too late, that it is no easy task to govern a people where faith in your impartiality is, rightly or wrongly, shaken. True statesmanship consists not only in being just according to one's lights—this Sir Malcolm, doubtless, believes himself to be—but also in convincing the people, over whose destinies you are called upon to preside, by all legitimate means that you are just. In practical administration the feeling of people counts for much more than considerations of abstract or technical justice.

Mr. PATEL.

Vithalbhai, the arch destroyer, has been elected President of the Assembly. When Swarajists entered the Councils, they declared that they would follow a course of uniform obstruction and would do their best to destroy the machinery devised to impede the progress of India towards self-Government. But the machinery they were out to destroy has proved too strong for them. It has captured its would-be-captors. The first step was taken when the Steel Protection Bill was passed into law with the aid of Swarajist votes. The second step was taken when Mr. Nehru consented to serve on the Skeen Committeee. And now we witness the denoument to this tragedy of non-co-operators transforming themselves into co-operators. Whoever may be in the Assembly to wreck the reforms, the President is certainly there to work them according to the letter and spirit of the Government of India Act. Vithalbhai has deliberately sought the position of the prime co-operator and obtained it. Nobody disputes his fitness for the high office. But the path he has followed is not the path of a non-co-operator

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but that of a co-operator. Let it be acknowledged that the Swarajists are the advanced wing of the Liberals and that they mean to work the constitution, defective though it be, to the advantage of their countrymen and to advance the course of Swaraj by all legitimate and constitutional means. When that is granted, Mr. Patel's elevation to the Speakership of the Assembly is a historic event for, doubtless, if the Speaker discharges his duties honestly and in a spirit of independence—and this Vithalbhai may be relied upon to do—he can create precedents and interpret the rules and the regulations with a view to carry India forward on the path of self-rule. But why deny that this has been the policy of the much-maligned Moderate! If you choose to return to forsaken paths, have the grace to acknowledge that you can learn wisdom by experience. Of course what one calls wisdom another may characterise as want of faith and want of courage! That, however, is a mere matter of opinion. All that is imperative is that the professions of public men must not be belied by their performances.

PROGRESS OF CREMATION IN THE WEST.

It is a fact well known to students of history that the ancient Europeans burned their dead and cremation was the common custom among many Indo-European races. In the remains of the graves of North Europe throughout the "Bronze" age we find jars with ashes. It was Christianity which was responsible for the suppression of this hygienic mode of disposing of the dead and substituting for it burial which is, doubtless, a most unclean, unscientific and disease-spreading method. This latter unhygienic method was imposed upon Europe when the belief in a physical resurrection of the dead ruled the lives of the people. Now that this belief has gone the way of the sister belief in verbal inspiration of the Bible, European

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people are freeing themselves from the shackles of Nicenic Theology and, consequently, there is a resurrection of cremation. We have the authority of a writer in "The Occult Review" of London for the statement that Germany possesses about twenty crematories, the United States about forty and almost one thousand dead bodies are cremated annually in the United Kingdom. This is one of the numerous instances of reaction of Eastern culture upon Western Thought.

THE BRAHMA SAMAJ: A HINDU EXPANSION MOVEMENT

There was a time when the Brahmos prided themselves upon their eclecticism and the more forward amongst them derived inspiration from Christian sources. Their priests were called "Revd", the sermons delivered in their meetings embodied expositions of the Bibilical texts and, before congregations consisting exclusively of Bengalee ladies and gentlemen, even the Divine service was sometime conducted by the Bengalee minister in English. The public prayers thus became mechanical and artificial for they were no longer the fruitful outpourings of a heart quickened with devotion but stilted phraseology composed carefully over the midnight oil. We have repeatedly pointed out in these columns that, in its origin, the Brahmo Samaj was a theistic church which based its doctrines upon the Holy Vedas, the primeval and eternal Scripture of humanity It was Keshab Chandra Sen, who, not being deeply read in the Shastras but being steeped in foreign culture, gave the Christian orientalism to Brahmoism during his nonage. He was a great orator, had wondrous charm of manner and personality and therefore carried all before him. The bulk of the Brahmos were English-educated youngmen, most of whom had never seen even the outside covers of the ancient scriptures. In

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their blind enthusiasm for newly-imbibed but imperfectly assimilated exotic culture, they blindly followed their gifted leader who was the finest specimen of a man produced by the impact of cultures. He was an occidental in intellect though an oriental in heart and outward forms of life. In his youth, the intellect over-powered the heart and hence the metamorphosis of the Brahmo Samaj. In his old age, the heart asserted itself, learning was matured into wisdom, purely intellectual values faded before eternal standards of right and wrong, the charm of externalities relinquished its hold and the inner life pushed itself out into the foreground. He, then, became an out and out Aryan of the ancient type. But the forces he had generated and set in operation had long since got out of control and he found himself powerless to lay the Frankstein he had raised. It is gratifying to note that, after the lapse of another generation when Western civilization has demonstrated its utter unsuitability for India and when its hollow pretensions stand exposed, a healthy reaction has set in the Brahmo Samaj.

In the *Indian Messenger* for August 23rd, 1925, the leading article is devoted to the discussion of this subject. The writer thus describes the "Hindu' origin of the Brahmo Samaj:—

"Pandit Ramachandra Vidyavagish was the first *Acharya* or minister of the Brahma Samaj who conducted the service and preached a sermon of which Rammohun speaks in such high terms as '*exhibiting the simplicity, comprehensiveness and tolerance which distinguish the religious belief and worship formerly adopted by one of the most ancient nations on earth and still adhered to by the more enlightened portion of their posterity.*' These remarks were made by the great founder in a letter written on the 9th November to his friend Captain A. Froyer to whom were sent along with it copies of an English translation of the sermon. Rammohun is unequivocal in his

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claim of the new movement's Hindu origin and character. The form given to it was Hindu even to a fault. The semblance of Brahmanacracy was kept up to disarm orthodox opposition and obviate social persecution set in motion against the reformers by false rumours that calves were killed at each meeting of Rammohun's *Atmiya Sabha*. Writing under date January 22, 1829 to Dr. Tuckerman, Mr. Adam is found thus to refer to the weekly meeting of this Hindu Theistic Service which was usually held on every Saturday evening between the hours of 7 and 9 :—

"The service begins with two or three of the Pandits singing, or rather *chanting* in the cathedral style, some of the spiritual portions of the Vedas which are next explained in the vernacular dialect to the people by another Pandit. This is followed by a discourse in Bengali and the whole is concluded by hymns both in Sanskrit and Bengali, sung with the voice and accompanied by instrumental music, which is also occasionally interposed between other parts of the service. The audience consists generally of from 50 to 60 individuals, several Pandits, a good many Brahmins and all decent and attentive in their demeanour."

The writer, then proceeds to say :—

The chequered history of the Brahma Samaj does not show that the subsequent leaders, while striving for progress, always understood the Raja's view-point and moved along the lines which would fill in the Raja's outlines of the Hindu expansion movement. Yet with all their errors and deviations they are substantially agreed that the Brahma Samaj is a modern movement in Hinduism and should be recognised as such.

In this brief survey the Editor omits one important episode in the history of the Samaj and that is the influence of Keshab. He writes as if Keshab did not exist and Ram Mohan Roy was succeeded by Devendra Nath Thakore. This, however, is not history. The New Dispensation section of the Samaj cannot be lightly

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dismissed as insignificant. It played an important part in shaping the destinies of this reform movement.

Regarding the doctrinal side of the Samaj, the writer says:—

We said, and that advisedly, that the form in which the beginnings of the Brahma Samaj were cast were Hindu to a fault. Rammohun, who was fully conversant with the *Veda-bhaya* forms of Hinduism and possessed such intimate knowledge of Kavirpanthis, Nanakpanthis, Dadupanthis and Satanamis did well know that the movement could be Hindu without being Brahmanacratic in its ministration. But he thought that the time was not yet to withhold this sop from Cerberus. The universalistic kernel handed down to all future generations in the Trust Deed of the Brahma Samaj which he believed to be the essential religion of the Hindus, required, he thought, for the time being, the Brahmanacratic shell as aids to its favourable growth. His building on the Vedic foundation and sailing under the colours of Sankara, the accepted leader and exponent of Hindu orthodoxy, meant that he wanted his movement to represent the heart of Hinduism, meaning the main current of Hindu thought and life. While not believing in the letter of the Veda, he believed in the Vedic view of life, which the late Sir Narayana Chandavarkar in one of his informing lectures in the Prayer Hall of the Sadharan Brahma Samaj so beautifully expounded, and this led the Raja to stoutly refuse to be a party to anything which would let his movement drift to a side current of Hindu life. This explains his passionately hugging to his breast the Brahma name which meant for him the highest category of Hindu thought. They fail to rise to the height from which the Raja viewed the pressing question of Hindu expansion, who charge the founder of the Brahma Samaj with lack of wisdom and insight in this particular matter of Brahmavada. Rammohun was not the person to be shunted to a side track, He took his stand in the very centre of Hinduism and from thence be gave the entire body of Hindu thought and life the only right and necessary direction. He spoke in the name of

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all Hindus, not the *Bhagavatas* alone. Such is the central fact about the birth of the Brahma Samaj.

It is difficult to endorse the statement that the Raja or rather the Brahmo Samaj founded by him did not believe in the letter of the Vedas. This view is not supported by authority. The very fact that the Brahmo Samaj had, at one time, to formally renounce the doctrine of Vedic infallibility lends colour to the view that in the beginning this was a Brahmo tenet.

The concluding portion of the article is well worth reproducing:—

Acharya Sivanath Sastri of revered memory is known to have characterised the Brahma Samaj as a '*reforming branch of Hinduism.*'

What our leaders have felt we have got to feel ourselves. With all our reforms and eagerness for the gathering of wisdom from the East and the West we remain Hindu to the backbone. It is an egregious blunder to imagine that one can be a non-Hindu for the mere fancying of it. The very racial culture he has imbibed cries out against him. The myth that a Hindu is required to believe in the infallibility of the Veda is already exploded. The orthodox themselves do not demand it from us now. It is enough to establish the Hindu character of our movement that we represent the highest Hindu thought and culture. It will be of real strength to us to know where we are and what we are. We stand for the whole Hindu people, liberalising the racial culture and fulfilling the law and the prophets in Hinduism. Ours is a Hindu expansion movement.

THE MUSSOORIE ARYA SAMAJ ANNIVERSARY.

The Mussoorie Arya Samaj anniversary was to be celebrated from the 29th of August to the 1st of September, both days inclusive. The Nagarkirtan Procession was to perambulate the streets on the 29th. The Mohammedans could not bear the sight of an Arya Samaj

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procession. Two deputations, therefore, waited upon the Collector and requested him to stop the anniversary. Some Collectors in U. P. tremble in their shoes as soon as irresponsible Muslims go to them and tell them that if sister communities are not deprived of their civic rights, their hooligan co-religionists will take the law in their own hands and create trouble for them. The Collector of Dehra Dun also belongs to that class. In piteous terms he begged the deputation of the Arya Samaj to desist from taking out the procession because the Arya Samajists were law-abiding and peaceful and the Government could not undertake to protect small minorities like the Arya Samajists from Muslim badmashes. The Arya Samaj deputation stood upon its rights and the executive of the Arya Samaj postponed the Anniversary under protest. The Magistrate was told by the leader of the deputation that it did not lie in the mouth of the representative of the Government, which spent thousands of rupees and mobilised machine guns in order to enable the Muslim minority at Paharganj to lead the cows in procession to the slaughter house through streets inhabited by Hindus, to say that it can not protect Arya Samajists, who undertake to sing only devotional songs in the streets, from threatened hooliganism. The deputation also requested the Collector to prescribe a route, but his pusillanimity in yielding to Muslim threat was adamantine. He was resolved to show to the Muslims that he could only irresolutely and half-heartedly protect others where their rights were invaded by Muslims and, therefore, was gracious enough to say that he had not fully yielded to the Muslim demand and had not prohibited the Arya Samaj Anniversary. What a confession of impotence! Let the U. P. Government decide once for all whether British Rule is to give place to Muslim

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Rule and Government has to cease functioning as soon as Muslim Goondas convey their threats to the Collector through respectable Mohammedans or British authorities will show some regard for the rights of less favoured communities as well. We hope that Arya Samajists and Hindus all over India will start an agitation and if nothing is gained by constitutional means, the Arya Samajists will make all sacrifices and even court suffering to vindicate their rights. Let the Collector of Debra Dun and his congeners realize that they will not be permitted to rest in peace so long as the atrocious wrong done to a law-abiding and enlightened section of His Majesty's subjects is not righted. The following telegram has been despatched by the Acting President of the All India Arya League to H. E. the Governor of the United Provinces:—

"A procession is an essential part of Arya Samaj Anniversaries. The Mussoorie Arya Samaj Anniversary was to be celebrated from the 29th August to the 1st of September. August 29th was fixed for the procession. Hindus, Sikhs, Jains and Muslims are all permitted processions. The Collector has prohibited the Arya Samaj procession merely because some Muslims waited upon him and asked him to prohibit the entire anniversary. Two deputations, one on behalf of the Arya Samaj and the other on behalf of the Hindus, the Sikhs, the Jains and the Parsees etc. waited upon the Collector and requested him to permit the procession. He was assured that the Arya Samaj singing parties would sing only devotional songs. He has, however, refused to reconsider his previous order issued at the bidding of Muslims. Profound indignation prevails and the Arya Samaj has postponed its Anniversary as a protest. Kindly set aside this order and restore the faith of law-abiding Aryans and Hindus in British impartiality. It may be noted that the Collector acknowledged in clear terms that Arya Samajists were law-abiding and did not mean to provoke and that he had issued the order because he appre-

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handed breach of peace from Muslim hooligans. People are freely saying that Government whose only justification to exist is ability to protect peaceful citizens from Badmashes ought not to cease to function at Mussoorie and the local official ought not to betray panic. Kindly interfere, otherwise confidence in British justice will be permanently impaired."

PANDIT CHAMUPATI IN EAST AFRICA.

Pandit Chamupati has reached East Africa. He arrived at Nairobi in time to participate in the anniversary celebrations. We give below his happy impressions of East Africa contributed to the Press in India:—

While in India, I had been reading of the Arya Samaj at Nairobi and thinking highly of the cultural bond it constituted between India and Africa. In the beginning of August this year I had the privilege to be present at its 22nd anniversary and what I saw and heard in the course of its proceedings was without an exaggeration an inspiration to me. Men of ordinary standing come from a distant country in search of livelihood, must have found in the early days of their career in a strange unknown land great difficulties in establishing themselves. Not satisfied with creature comforts that sheer labour earned for them, they were solicitous for the welfare of their souls, too. From this humble but insistent desire grew a church, which today is a noble edifice in the centre of Nairobi city.

The first song that greeted my ears was that of exultation over the trumpet of the Vedas resounding in every corner of Bharat. As I heard the name of my mother-country pronounced so lovingly, I for a moment forgot that I was outside Bharat. The name of Bharat was after some time replaced by that of Nairobi, but the hearts of the singers appeared to flutter when they resubstituted the old word, the affectionate title of their motherland. The audience, too, was mostly composed of Indians, among whom might be seen lines of sturdy Sikhs with flowing beards and large turbans, a few Turkish caps, their tassels waving, as the wearer turned

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or moved his head, and in the middle of the hall innumerable Christie caps and *Pagries* of *kesari* colour by which the Arya Samajist in the Punjab is recognised in the days of the anniversary. Nairobi, as representsd in the Arya Samaj temple that day, appeared to me to be a colony of India, and the dream of 'A Greater India,' seen by Dr. Tagore in his well-known work, seemed to me to have been, as it were, already realised. To see the Punjabees and Gujaratis working together was to me another source of inexpressible delight.

My heart sank within me when I reflected over the absence of a white or a black face in the Church of my Master. The colour segregation, the greatest curse of present day political situation all the world over, was present before my eyes in its most appalling aspect, The house of God, which throws its doors open to men and women of all colours and creeds, was today avoided by two most important sections of humanity. My brethren of the Arya Samaj told me later that they had some time ago started a night school for the Africans, which had been drawing a daily attendance of some three hundred lads, but for lack of resources they had had to close it up. A silent prayer went forth from my heart that the day might come when the black and the white divided today by what appears to be an unbridgeable gulf, might come closer and, drawn together by their brethren from India, whose colour partook simultaneously of the white of the European and the black of the Negro, so that in the fatherly embrace of Dayananda they should forget all former differences which rightly regarded, are nothing but differences of puerility. Africa, today, is a meeting ground of colours. Who knows whether in future it will not be their coalescing ground too? The Arya Samaj will make itself thrice-blessed if it helps in accelerating the process, Its tenets alone, of all those Indian churches working in Nairobi, point towards that cosmopolitan goal.

The anniversary ended, as usual, with an appeal for funds. Only the Arya Samajists were left when the secretary announced that some nine thousand shillings had been collected,

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while to meet the needs of the ensuing year ten thousand were a bare necessity. It was an ineffable pleasure to see member after member raising the figure he had already promised, so that in half an hour the sum asked for was exceeded by four thousand. Among the contributions there were, one by a Mahomedan, which as betokening the friendly relations between the Arya Samajists and the followers of Islam, was a significant sum, and two by African boys, which to me opened again a vista of dreams. In the few shillings they gave I saw the earnest of what the Negro race might in future do for the Church of the Vedas, while their self-satisfied looks, after giving their mite presaged the infinite spiritual solace which the Church had in store for them and the people they represented.

THE GURUKULA SAMACHAR.

Motto I.—By Force of *Brahmacharya* alone have sages conquered death—*The Veda.*

Motto II.—The welfare of society and the justice of the arrangements are, at bottom dependent on the character of its members.....There is no political alchemy by which you can get golden conduct out of leaden instinct—*Herbert Spencer.*

THE WEATHER.

The weather is exceedingly pleasant and highly picturesque. Fierce sunshine is a rare phenomenon. The soft lonely shade cast by the clouds lends an enchanting appearance to the landscape all round. The green hills as seen through the white semi-transparent curtain of clouds reposing on their surface present sights of enthralling loveliness. The gorgeous, beauty of the Ganges flowing close by enhances the sublimity and majesty of the scenery im-

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measurably. Luxuriant verdure greets the vision at every turn. The sunset with its peculiarly fascinating hues relieved by a wide expanse of milk-white water flowing underneath is a sight of ravishing loveliness. Frequent showers of rains certainly maintain a desirable coolness.

VACATION.

The Colleges broke off for two months' vacation on the 10th of August. They will reopen on the 13th of October. The vacation, this year, commenced earlier by five days for the Dewali falls this year about the middle of October and adequate preparations can not be made for the enthusiastic celebration of this festival (which is a special feature of the annual routine here) if the colleges open as usual on the first of Kartika. The students will go in several small batches to different hill stations to recuperate their health and strength, to add to the stock of their information, and to enjoy the spice of variety of scene and occupation. Some of the members of the staff, too, will enjoy trips to hill stations. Some of the rest are going to different well-known libraries in India for special study and original research in their respective subjects.

EXAMINATIONS.

The six monthly house examinations took place on the eve of the vacation. The results were satisfactory. Most of the students passed.

Mr. GOPAL.

Mr. Gopal B. A. Assistant Governor, Gurukula Indraprastha went to Hyderabad to collect subscriptions for the Gurukula. He is doing good work there and we hope his efforts will be crowned with success.

THE CURRICULUM.

Certain misconceptions seem to have gained ground regarding changes introduced in the courses of study prescribed for the various examinations of the Gurukula University. A notion seems to prevail in certain circles

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that the authorities contemplate the affiliation of the Gurukula to some one of the Government Universities in India and that the curriculum for the Adhikari Examination has been recast with a view to that end. As a matter of fact, the authorities contemplate no such step. Nothing could be farther from their intention. It would be superflous to say that the Gurukula was founded by way of a protest against the affiliation of the D.-A. V, College, Lahore, to the Punjab University. The very birth of this institution was a signal of revolt against the official University system of education. Its independence of official control and its liberty to conduct education on national and Vedic lines has, uptil now, been its chief merit and its chief pride. There is nothing to corroborate the view that there would be any the slightest departure from the substance of the policy in pursuance of which the Gurukula was opened. The courses of History and English for the Adhikari Examination are thought to have been made equivalent to the matriculation standard of official Universities to facilitate affiliation. But facts are otherwise. The course of history recently framed for the Adhikari Examination corresponds not to the Matriculation but to the B. A. Standard. It consists of a comprehensive study of Indian history together with Elementary Economics, Indian Constitution, a short English History, and a thorough study of Physical Geography. This surely is not the Course prescribed for the Matriculation Examination in any of the official Indian Universities. As to English, the matter has not yet been settled. But even if the English Course is brought into correspondence with the Matriculation Standard it would be in the interests of efficiency and not for sake of affiliation. Again, it is thought that there has been a decline in the study of Sanskrit subjects in the College department. But a cursory glance at the prospectus is enough to show that this, too, is not a fact. The Courses of Veda, Darshana, Sanskrit Vyakaran and Sanskrit Literature have almost

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been doubled. Then it is thought that Economics as an elective subject has been abolished in the College department. But the idea, too, shows lack of knowledge of real facts. It is proposed to replace Economics by a wider subject—Sociology with Economics and especially Indian Economics as a part of it. Original research based on the various branches of ancient Sanskrit literature will be made as an essential part of the subject. These examples will suffice to show that such ideas have no foundation in fact and seem to be the result of inadequate information.

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THE VEDIC MAGAZINE

AND

GURUKULA SAMACHAR.

PRINCIPAL FEATURES

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A Note on Principal McKenzie's Book on "Hindu Ethics."—G.A. Chandavarkar, B. A., M. R., A. S.

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CONTENTS.

1. The Authorship of the Vedas—Prof. Rulia Ram Kashyap, M. Sc. ... ...
2. Manorama or The New Woman Redeemed—"Kausbala"
3. Ancient Indian Engineering Philosophy—Rao Sahib K. V. Vaze, I. C. E. ... .
4. A Note on Principal McKenzie's Book on "Hindu Ethics"—G. A. Chandavarkar, B. A., M. R. A. S. ..
5. Contemporary Thought Reviewed—
   - Nature and Cure in Ayurveda 47
   - Mussolini and Freemasonry... ...
   - Toleration in Islam ....
   - Apostacy in Islam ... .
   - Acharya P. C. Ray on Bread Problem ....
   - Flexibility of Caste ....
6. Reviews and Notices ....
7. Editorial Reflections—
   - The All-India Congress Committee Meeting at Patna
   - The President-Elect of the Cawnpore Congress ...
   - The Arrests ....
   - The South African Indian Question ... ...
   - The Darwinian Theory ....
   - The Restoration of Indian Culture ... .
   - The Golden Rule of Ahimsa ....
8. The Gurukula Samachar ....

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THE

VEDIC MAGAZINE.

सर्वेषामेव दानानां ब्रह्म दानं विशिष्यते । (मनु०)

Of all gifts that of Divine knowledge is the highest & noblest.

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THE AUTHORSHIP OF THE VEDAS

(BY PROFESSOR RULIA RAM KASHYAP, M. Sc.)

The author of the Veda, describing the Deity Brahma, says, " योऽसावादित्ये पुरुषः सोऽसावहम् । ओ३म् खं ब्रह्म" यजु० अ० ४० मन्त्र १७ । This means, " Who that Purush in the Aditya (Sun) is, the very same am I *viz* Om, the Kham, Brahma." The conclusion is obvious that Om is the author of this statement in the Vedas; He is also termed Kham, Brahma and Purush. Now all of us know that "Om" has always been and is being taken to mean God of the ancient Aryans, modern Hindus and most modern Arya Samajists. All ancient Seers, Rishis and Maharishis gave this name to none else nor do they now give it to anything or any one else. Om is their God, was their God and shall always be their God as long as their literature, their compositions and their writings exist. Om being the Aryan God and the author of the above quoted statement in the Veda having above proclaimed Himself to be such,

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no doubt is left that God revealed the above part of the Vedas. He it is who is the Real Author of the Vedas.

Again the Veda tells us by what other names besides Purush, Kham, Brahm is He known. Says the Yajurveda, Adhyaya 32 mantras 1 and 2 "तदेवाग्निस्तदादित्यस्तद्वायुस्तदुचन्द्रमाः। तदेव शुक्रं तद्ब्रह्म ता आपः स प्रजापतिः ॥ १ ॥ सर्वे निमेषाजज्ञिरे विद्युतः पुरुषादधि.....॥ २ ॥" about the Deity Parmatma (the most popular name of the Hindu God). It means, "The twinklings of the eye also have been originated in the same Purush the Exceptionally Glorious (or who pervades the electricity) who is called Agni, Aditya, Vayu, Chandrama, Shukra, Brahma, Apah and Prajapati." Thus we understand that Purush whose proper name is Om besides Kham, Brahma, termed Agni, Aditya, Vayu, Chandrama, Shukra, Apah and Prajapati. The name Brahma occurring in this mantra and Purush in the next decide the point that all these names mentioned are of the same Purush, Brahma, who was termed Kham in Yajuh 40. 17. but Whose proper name as mentioned there is Om and also the common name Brahma found at both spots removes the doubt arising about the Purushas being two, one in Aditya and the other in Vidyuta The common name Brahma and Purusha for both proves beyond doubt that the same Om, called Brahma and Purusha pervades electricity as well as the Sun.

The name Agni mentioned in this Mantra 1. connects these names of Om with others mentioned in the Rigveda Mandal 1. Sukta 164 Mantra 46 which runs thus:—
"इन्द्रं मित्रं वरुणमग्निमाहुरथो दिव्यः स सुपर्णो गुरुत्मान्। एकं सद्विप्रा बहुधा वदन्त्यग्निं यमं मातरिश्वानमाहुः ॥"

It Means :" The wise term Agni, Indra, Mittra and Varuna, besides He is Divya, Suparna and Gurutman;

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though One, He is spoken of in many ways by the wise. Him the Agni, they call Yama and Matrishwa." Thus we know that He the One who has been called Agni previously, is by the wise, given multifarious epithets such as Indra, Mittra, Varuna, Divya, Suparn, Gurutman; Yama and Matrishwa.

The word Indra occurring here connnects these names of Om with a huge number of other names. To mention only two we may quote Mantra 4 of Sukta 18 of 1st Mandal of the Rigveda running as "**स घा वीरो नरिष्यति यमिन्द्रो ब्रह्मणस्पतिः। सोमो हिनोति मर्त्यम्**" meaning "decidedly shall that brave mortal not suffer whom Indra the Brahmanaspati the Soma helps (causes to flourish)." The verb "**हिनोति**" is in the singular number; hence its subject though given three names is one and the same. He is Indra also called Brahmanaspati and Soma. Following the thread of the names of Purusha, and finding Indra to be one, we are quite glad to add Soma and Brahmanaspati also to the list.

Again says the Atharva Veda Kand 19 Sukta 6 Mantra 4 "**पुरुष एवेदं सर्वं यद्भूतं यच्च भाव्यम। उतामृतत्वस्येश्वरो यदन्नेनातिरोहति**"। It means "Purush is also the Ishwar of immortality." In the same series Yajurveda Adhyaya 31 Mantra 2 says "**पुरुष एवेद ꣳ सर्वं यद्भूतं यच्च भाव्यम। उतामृतत्वस्येशानो यदन्नेनातिरोहति**" which means "Purush..... is the Ishana of immortality"... Thus we find that Ishwar and Ishan are two other names of the same Purush whose proper name is Om. Ishwar also is a popular name of God.

Ishan connects us with Savita and Deva etc as per Mantra 3 of Sukta 24 of Mandal 1st of Rigveda which runs thus:—

"**अभि त्वा देवसवितरीशानं वार्याणाम्। सदावन्भागमीमहे**" meaning

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"We wish to attain Thee the Ishan of all desirables, O Savita O Deva !...." The Ishan has been here termed Deva and Savita. But Ishan is Purush, therefore Deva and Savita also are the names of the same Purush. Thus we have made the Veda tell us the Divine meaning of a number of words *i e.* Agni, Aditya, Indra, etc all of which stand also as the names of the object named by Om. In other words they are the names of God also. In this way many more words occurring in the Veda also can be proved to be the names of God but that we shall do in discussing those words. Here we might also say that similarity of properties described also is a means of knowing whether the word described is a name of God or not. For example when a word stands for an object described as Omniscient, Omnipresent, Omnipotent, All-Bliss etc, there that word whatever it be, must be taken to mean God because no other object possesses those qualities. This is a nice clue to the understanding of many passages which would otherwise seem meaningless to one unacquainted with these rules of Vedic languages. Never should one forget that the Veda names the same object by many names and also gives one name to numerous objects according as brevity and conciseness require without making the meaning vague and indistinct. One should always be ready to translate Agni as fire or a learned man or even God if the context requires him to do that. Of course one should always be on his guard against misunderstanding some word because one is very apt to do so. Always one should so translate that his translation may fit perfectly into the context, never otherwise.

We have proved above that God named Om is the author of a portion of the Vedas; we have also proved

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that Ishwar also is His name. Now it is interesting to note what the author of the Veda, describing the Deity Ishwara says in the Vedas.

Says He "यथेमां वाचं कल्याणिमावदानि जनेभ्यः ब्रह्मराजन्याभ्यां शूद्राय चार्य्याय च स्वाय चारणाय । प्रियो देवानां दक्षिणायै दातुरिह भूयासं... .." Yajurveda Adhyaya 26 Mantra 2. It means, "Exactly as I speak this beneficial speech unto man whether Brahmanas or Kshatriyas or Shudras or Vaishyas (Aryas) or to their relatives or to the lowest class of man called Charan *e. i.* bards etc, similarly do I desire to be dear unto the truthful learned ones called the devas the highest among the learned human beings...." God says that he will be dear unto the noblest of men for having revealed His beneficial speech the Veda (a part of which He has aldready acknowledged authorship) for the benefit of all grades of mankind. Thus here the author of the Veda the Deity (of this Mantra) Ishwar says that He has spoken out the Veda.

Again says the author of the Veda concerning the Deity Atma "स पर्य्यगाच्छुक्रमकायमव्रणमस्नाविरꣳ शुद्धमपापविद्धम। कविर्मनीषी परिभूः स्वयम्भूर्याथातथ्यतोऽर्थान् व्यदधाच्छाश्वतीभ्यः समाभ्यः॥ यजुर्वेद अध्याय ४० । म० ८॥" It means, "He the Omnipresent All-Encompassing, Self-Existent gave a real information concerning all objects to His eternal subjects. That Omnipresent Soul can be no other than Parmatma the Om and He has given correct information about all objects." This means nothing but that He the Lord Om gave a full and correct information about all objects for the benefit of His eternal subjects. Here is an owning of the whole information as His gift; previously He has admitted this speech to be His; while in the still earlier quoted proof He admitted himself to be the author of the Veda itself at least a part. Therefore

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combining all these no doubt is left as to His being the author of the whole Veda because He himself says, "He gave full information concerning all objects." Therefore we hold that God the Om is the author of the Veda.

Similarly at many other places is it clearly put down in the Vedas that God the Brahmanaspati speaks out the Veda Mantras. Thus there is left absolutely no doubt about the Divine origin of the Veda.

The opposite view that Rishis enumerated at the head of the Suktas or Mantras etc are the authors of the Vadas is quite untenable because firstly we shall have to admit a number of authors for the single Veda and secondly for even its smallest part of a couplet in many places shall have to be admitted a number of authors which is quite absurd because a poetic verse-half can not be composed by many authors even in an assembly—being the outcome of the heart it must have one and one author alone. Beside there are verses with us in which there is a Rishi given for a Mantra and also a Devta but the Rishi who is Brihaspati says, "बृहस्पते ..." and never "ज्ञान..." which should be the case if he the Rishi has addressed his hymn to the Devta Gyan as the holders of the view believe.

Again the contrary view also *i. e*, the Devta is the speaker and the Rishi, he whom the hymn is addressed, is also incorrect (if any one wishes to hold it) for the same reasons. We have data for these statements which we have made but having already proved beyond doubt in the beginning that Om is the author of the Veda, we do not stand in need of putting down those data which refute a view which was only coined for the simple reason that the author of the Veda was unknown. Now since He has declared Himself, we

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find it useless to put those data down but in case any of our readers, be so keen about them we shall give them for publication in the Vedic Magazine.

Now we start our Vedic exposition of the Veda. We have already quoted above the Mantra, "**तदेवाग्नि- स्तदादित्यस्तद्वायु स्तदुचंद्रमाः । तदेव शुक्रं तद्ब्रह्म ता आपः स प्रजापतिः**" in order to give the various names of Brahma. The mantra also apparently means, "Tat is called Agni, Aditya, Vayu, Chandrama, Shukra, Brahma and Prajapati while Tah stands for Apah," thus giving us the Vedic meaning of Tat to be He the Brahma who is also called Agni, Aditya etc., *i. e*, Tat is another name of Om the Brahma. Similarly Tah is another name of Apah to explain which the Veda says "**यत्र लोका ४ श्च शाका ४ श्चापो ब्रह्म जनाः विदुः । असच्च यत्र सच्चांतस्कम्भं तं ब्रूहि कतमः स्विदेव सः ।**" Atharva Kanda 10. Anuvak 4. Sukta 7. Mantra 10. It means "In Whom Apah the Brahma, people know all worlds and all treasures to be existing ; in Whom again the non-eternal and the eternal end, who that Deity is, tell that unto us. The answer is "call that Skambha." The Veda has thus explained to us the meaning of a very difficult word "Skambh" to be the same Deity in Whom non-existing and the Existing ones end, in Whom people know all worlds and treasures to exist; in short Who is termed Apah *i. e.*, Brahma. The Veda thus says that Skambha and Apah are the names of the same Deity Om Who has been termed Brahma quite often and Who pervades all and Who ends all.

Thus we have found the Vedic exposition of the words Skambha, Apah, Brahma and Tat and Tah. Again the Veda explains the word Aditih as "**अदितिर्द्यौरदितिरन्तरिक्ष ४ अदितिर्माता स पिता स पुत्रः । विश्वेदेवा अदितिः पञ्च जना अदितिजातमदितिर्जनित्वम् ॥**" per Yajurveda Adhyaya 25 mantra 23.

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This means, "Aditih is also called Dyauh, Antriksha, Mata, Pita, Puttra, Vishwe Deva, Panch Janah, Jatam and Janitvam." Now who is this Aditih? It is given such names as heaven and atmosphere, mother, father and son, all deities, the five men, the born the would-be-born. Who then can be the object who can hold all these radically opposite names. The answer is apparent. "It is none but the Indestructible (अ=not, दिति=the destructible) *i.e.* the Eternal One Deity Lord Om." He can be given all the above radically opposite epithets firstly because He pervades them all and secondly because the properties indicated by those words are found in Him as well *e.g.* being Glorious He is Dyauh; being the Inner Resident of all air etc., He is Antariksha; being the Loving Measurer of all who try to do good to all He is called Mata; being the Protector of all and the Universal Father, He is Pita; being the Saviour of all from dire calamities termed hell (Narak) He is Puttrah; possessing all the noblest, luminous qualities He is Vishwe Devah; being the generator of all the five kinds of men, the four Brahmana, Kshatri, Vaishya and Shudra, and the fifth the Non-Aryan *i. e.*, Dasyus, He is called Panch Janah; being quite Apparent and Famous everywhere He is Jatam; and being meant to be Famous everywhere He is Javitvam; lastly also being mainfested through all creation of His *i.e.*, from Dyauh to the children would-be-born, He is given these names." Thus the Veda has told us the meaning of a difficult word Aditih as the Divinity. Om who pervades all and who is manifest in all and who possesses the properties of all the above named objects and who bears the root meanings of all the above stated words.

Similarly does the Veda tell us the meaning of the word Shantih in "**द्यौः शान्तिरन्तरिक्षꣳ शान्तिः पृथिवी शान्तिरापः**

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शान्तिरोषधयः शान्तिः । वनस्पतयः शान्तिर्विश्वे देवाः शान्तिर्ब्रह्म शान्तिः सर्व ए शान्तिः शान्तिरेव शान्ति सामा शान्तिरेधि" । The Yajurveda Adhyaya 36 Mantra 17 says concerning the Deity Ishwara and meaning, "May I attain that Shantih Who is termed Dyauh, Antariksha, Prithvi, Apah, Oshadhayah, Vanaspatyah, Vishwe Devah, Brahma, and Sarvang." Arguing here also as in the above Mantra dealing with Aditih we conclude that Shantih and all other names beginning with Dyauh including the last Sarvang also are the names of the same Deity Om. Thus has Veda explained to us the word Shantih.

Again in Atharva Veda Kanda 19, Sukta 9; Mantra 14, besides the others we find innumerable other names of the Shantih Om. All mantras while meaning "May द्यौ and others following it be peaceful for me," or "may द्यौ etc., cause me the realisation of Shanti the God," can equally well mean, "Dyauh etc., are peaceful because Peace or Shanti the Om resides in them." For the same reason and for others discussed above in case of Aditih, we find all these Dyauh etc. some of which have already occurred in Aditih mantra, are names of the same Om Shantih. Mantra 14 quite resembles the above Shanti mantra of Yajuh. It runs thus: "पृथिवी शांतिरन्तरिक्षं शांतिर्द्यौः शांतिरापः शांतिरोषधयः शांतिवनस्पतयः शांतिर्विश्वे देवाः शांतिः सर्वे मे देवाः शांतिः शांतिः शांतिः शांतिभिः । ताभिः शांतिभिः सर्व शांतिभिः शमयामोहं यदिह घोरं यदिह क्रूरं यदिह पापं तच्छांतं तच्छिवं सर्वमेव शमस्तुनः" ॥ meaning as in Yajuh Shanti mantra that is also termed Prithvi, Antarikshang, Dyauh, Apah, Oshadhya, Banaspatyah, Vishwe Devah, and Sarve Devah. Besides its latter half means, "May that Shantih Who is as if numerous Shantis on account of possessing all the above names, grant me peace from all sin, horror, wretched, heathenish, devilish which all may turn into happi-

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ness and joy and peace for me." Also by words "**विश्वे मे देवाः शांतिः सर्वे मे देवा शांतिः**" is given a hint concerning Sarva as the meaning of Vishwa.

Following that up in the Purush Sukta Mantras we find in Atharva Kand 19 Sukta 6 Mantra 1st "**सहस्रबाहुः पुरुषः सहस्राक्षः सहस्रपात् । स भूमि विश्वतो वृत्वात्यतिष्ठद् दशाङ्गुलम ।**" in Sam Purvarcchik Adhyaya 6 Sukta 4 Mantra 3 "**सहस्रशीर्षाः पुरुषः सहस्राक्षः सहस्रपात् । स भूमि ꣳ संर्वतो वृत्वात्यतितिष्ठद्दशाङ्गुलम**" in Yajurveda Adhyaya 31 Mantra 1st "**सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात् । स भूमिं ꣳ सर्वत स्पृत्वायतितिष्ठद्दशाङ्गुलम**" । and again in Rigveda Mandal 10 Sukta 90 Mantra 1 "**सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात् । स भूमिं विश्वतो वृत्वात्यतिष्ठद्दशाङ्गुलम**" । all meaning "The..... Purush.. .... encompassing the earth all round ...." In all we have **स भूमि विश्वतः** or **सर्वतः वृत्वा** or **स्पृत्वा** but with **वृ** and **स्पृ** interchanged as also with **विश्व** and **सर्व** interchanged, two Vedas having **वृ** and two having **स्पृ**; again a different pair having **विश्व** and the remaining pair **सर्व**; they are so interchanged as to decisively tell us that **विश्व** and **सर्व** are synonyms and **वृ** and **स्पृ** are synonyms. This is what the above quoted Shantih Mantra of Atharva had already indicated by placing **विश्व मे देवा शांतिः** and **सर्वे मे देवाः शांतिः** together. We therefore understand that the Most Gracious Lord Om has been very kind to us here by explaining **स्पृ** by a simpler word **वृ** and **विश्व** by a simpler more popular word **सर्व**. We thank Him for this. The Veda thus has explained to us words **स्पृ** and **विश्व**.

Again the same Purush Sukta also explains to us many more words. Thus it tells that "**सर्वं**" "**भूतं**" "**भव्यं**" also are the names of the same Pusush Om as in "**पुरुष एवेद ꣳ सर्वं यद्भूतं यच्च भाव्यम । उतामृतत्वस्येशानो यदन्नेनाति रोहति ॥**" Yajur Adhyaya 31 Mantra 2; or in "**पुरुष एवेद ꣳ सर्वं यद्भूतं यच्च भाव्यम । पादोऽस्य सर्वा भूतानि त्रिपाद स्यामृतन्दिवि ॥**" Sam.

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Purva Adhyaya 6 Sukta 4 Mantra 5 or in "पुरुष एवेदं सर्वं यद् भूतं यच्च भाव्यम् । उतामृतत्वस्येश्वरो यदन्येनाभवत् सह ॥" Atharva Kanda 19 Anuvak 1 Sukta 6 Mantra 4, or again in Rig. Mandal 10 Sukta 90 Mantra 2 which is "पुरुष एवेदं सर्वं यद्भूतं यच्च भाव्यम् । उतामृतत्वस्येशानो यदन्नेनाति रोहति ॥" The 1st half of each of these four verses means "Verily in Purush is all this whether past (or present) or future." Also it may equally well mean "It is Purush who is called सर्व, भूतं (or भवत्) or भाव्यम्. In the latter case Veda would be telling us that सर्व, भूत, भवत्, and भाव्यम् or भविष्यत् or भव्यम् too are the names of the same Purush.

This hint does the Veda itself give in Atharva Kanda 10 Anuvak 4 Sukta 8 Mantra 1 running as "यो भूतं च भव्यं च सर्वं यश्चाधितिष्ठति स्वर्यस्य च केवलं तस्मै ज्येष्ठाय ब्रह्मणे नमः॥" and meaning "He who is Bhut, Bhavya and Sarva; besides who also governs, bliss alone (*i. e.* unmixed with misery etc) is whose (distinguishing property), (may) our homage be unto that Greatest of the Great, Brahma, (be acceptable)." It also means " We bow before that Great Brahma Whose nature is bliss unalloyed and Who governs past present, future and all else." The former interpretation leaves no doubt on the point. especially when taken along with the 2nd interpretation of the above-given four Purush Sukta Mantras that the Veda has here told us that Sarva, Bhut, Bhavya, or Bhavyam and Swah too are the names of Purush Brahma *i. e.* Om.

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MANORAMA

OR

THE NEW WOMAN REDEEMED

(By "Kaushala")

CHAPTER XXIII.

Cogitations.

Nor does Hope more friend us with her gentle shine than she often fools us with her sweet delusions.

Owen Teltham.

While concerning ourselves with the activities of other characters in the story, we ought not to forget our friend Ishwar Datta, the preacher by profession, who has in him as little of religion as one possibly can. Manorama had refused him, Medha had repulsed him, Vishnu had cut him, Hari had poured contempt upon him, the public had jeered at him, his theories had been poopoohed by the reflective and his aping of occidental manners had forfeited him the applause of the unthinking multitude. He was a man who had been hemmed in on all sides with checks, repulses and disappointments. A man with a vein of nobility in him would have directed his gaze inwards, overhauled his moral make-up and set to work to remedy defects and to qualify himself for the holy calling he had adopted. Not so Ishwar Datta. These checks and repulsss only tended to augment the depravity of his nature and to give an edge to his vindictiveness. It merely seemed to embitter him against his unsuspecting victims and determined him to seek a terrible revenge. Like all base natures, he looked for the cause of his misfortunes not in his own conduct, but in the behaviour of others which was only a consequence that logically followed from his deeds. A wicked man, when he fails in his

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designs against honest men, is incensed against them. He gloats over his successes and hates the objects of his blackmail, whether material or moral, when they detect his "moral bribery and subornation of the understanding." At this time Ishwar Datta's heart was full of deadly hatred of Manorama, Medha, Hari, Vishnu, the Rai Bahadur, Deva Datta, Peare Lall and the Aryan public. But the supreme object of his vindictive hate and demoniac detestation was Hari. But for Hari, he would not have been completely thrown over by Manorama who was formerly friendly to him. There was just a chance that he would have become the Rai Bahadur's son-in-law, but even if that event did not take place, he could have continued safely to flirt with her. The girl was by nature a coquette. She had permitted him many liberties. But Vishnu was a simpleton. He would not have detected this carrying on, and even if he had noticed anything, he would not have minded on account of his blind faith in and devotion to Manorama. The Rai Bahadur was too much of a book worm to notice what was going on beneath his roof and Indra Devi was too much absorbed in her efforts to look half her age to give any but the most scatterbrained attention to the exploits of Sir Dandy and then Manorama cared least for what her mother saw and thought. It was Hari who had changed the nature of the girl, set the impress of his mental outlook upon her mind, transformed her from a cheerful singing, thoughtless, philandering, frivolous birdie into a woman given to brooding and troubled by scruples of conscience—a kibe which never before had pricked her and a deity who had never before claimed her homage. Religion gave him a means of earning his livelihood, but nothing bothered him more than to find it in his

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victims. The worst of it was that the preacher felt his inferiority to Hari. He simply could not counteract his influence. He had spoken disparagingly of Hari and of his attainments in private conversation. He had, for instance, remarked that the fellow was a mere bib'omaniac who had only studied European thought and that too without digesting it thoroughly, was ignorant of Sanskrit and had only read translations of the Shastras and could not understand their spirit, lacked pursuasiveness, was no orator but rather a speaker whose gestures were clumsy and who bellowed like a bull and walked on the platform like a circus lion in a cage. He had even gone so far as to insinuate that Hari was a misquoting pedant who tore isolated passages from their context and led his audience to draw conclusions which were not justified by the whole setting in which the passages were framed. He was, however, careful to make these remarks only in the presence of persons as unscrupulous as himself and as quite hopelessly and despairingly jealous of Hari's reputation as a scholar and if a remark escaped him on the wrong occasion and he was defied to repeat it before the person traduced, he at once withdrew it and humbly said that he was no authority on the subject—not even having seen the covers of the books which Hari had diligently read—and was only repeating—foolishly he admitted—what he had heard from others who were the great scholar's peers in erudition but who were cowardly enough to shoot random shots from behind the covers of anonymity. He even said on occasions that though he was Hari's senior in age and had become a graduate when Hari had not even matriculated, he recognised his superiority. He had further repeated to quidnuncs, busybodies and old fogies that Hari lacked pursuasivenes

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and good manners, was shunned in decent society and could never make any impression upon a really cultivated man or woman. In spite of all these calumnies and innuendoes. the fellow was afraid of his formidable rival and was absolutely convinced of his absolute superiority. It is not the conceited traducer, who thinks he is your superior, that is really dangerous. He only succeeds in making himself ridiculous. It is the cold, calculating, convinced inferior—who would forgive any offence but that of towering superiority—that is really dangerous. For his object is not to exalt himself—a task which would confront him with the ridicule of the discerning—but to demolish his enemy. Such a man adopts insidious methods. He discourses fluently upon his own limitations, praises his rival extravagantly, then quietly takes up a peccadilo, suggests subtly that it is black offence in a man so great, while outwardly appearing to take an indulgent view of his conduct. Ishwar Datta had never before been baulked of his object in life. Luck had always favoured him. He had managed to enjoy the good things of life, to lead an empty and frivolous existence and at the same time to maintain his living. The youngster Hari had interposed the first obstacle to the attainment of his desires that he had failed to surmount. He had yet another grievance against Hari. Medha was intelligent, beautiful and proud. The more she repulsed him, the more inaccessible she appeared, the more difficult of conquest she revealed herself from day to day; the greater was in his eyes the mysticism, elusiveness and, therefore, irresistibility of her charms. He cared for her even more than he cared for Manorama. In fact Manorama's value had also risen in his eyes since she had begun to draw herself away from him. What would Ishwar Datta not sacrifice to gain one sweet smile from Medha and yet all that he got from her was

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studied politeness, frigid courtesy, absolutely correct and conventional modes of greeting. This exasperated him all the more for he could not give out that the girl was rude or that she had insulted him. Medha had never refused to see him, never boxed his ears or treated him to quips and quirks flowing incessantly from a sharp tongue as Manorama had frequently done, but had always borne herself with such queenly, proud and yet unassuming dignity that he had been kept to his place, had felt the unbridgable gulf that divided them, had constant reminders that he was being granted a valuable privilege which he did not deserve and durst not abuse. He would rather that she had got angry with him, preached sermons at him or to him and openly expressed her detestation of him, for that would have, in any case, augured interest in him and would have been proof positive that he was a foeman worthy of her steel. Detestation and love have a common basis and are mutually interchangeable. You may suddenly grow to love a person you hate or hate a person you love, for love and hate are both forms of strong emotion excited by their object and particular sets of occurrences and circumstances stamp the emotion with its pleasurable or painful character. But where no emotion has been excited, there is no basis for love and therefore none for hatred—no basis for hatred and therefore none for love. Medha, therefore, neither loved nor hated Ishwar Datta—she simply despised and treated him as non-est. It was this attitude of Medha which made the situation so pathetic. Ishwar Datta did not attribute this result to Medha's natural cleverness and quick perceptions—he had not yet learned to despise himself for if he had he would have ceased to be despicable—but to Hari's over-mastering influence.

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Ishwar Datta had, therefore, resolved that young Hari must be ruined at all costs for standing in the way of his seniors, no matter what the price he himself would be called upon to pay. He could not, however, think of any plan which, if successful, would not involve Manorama and Medha in ruin. And yet he would save them if he could. He, therefore, desired to employ milder methods first and to resort to extreme measures only when the exigencies of the situation demanded them absolutely. He had sent the annoymous letter and had hoped that it would sow bad blood between Hari and Vishnu and incidently remove Manorama from the orbit of Hari's influence. He had bribed the servants to find out what the total effect of his manœuvre had been. All that he could glean was that Vishnu had been temporarily disturbed but the effect of that perturbation was nowhere visible. Vishnu was, if possible, even more deeply attached to Hari than before. Hari's dominion over Manorama was becoming more and more complete as the days advanced and, worst of all, the gruff scholar had gained the affections of the Rai Bahadur who now loved him not a whit less dearly than he loved Deva Datta and Manorama and even Indra Devi had graciously relented and was more kind to this particular bear than she ever had been before to bears. The boy had a way with women, young or old, which was arresting and which carried all before it. Ishwar Datta had no means of ascertaining whether his villainy had been detected or not. He would have given anything to find that out. Medha was unapproachable, Hari was terrible, Vishnu was cold. He could not, with profit, approach any of these persons for the information he so sorely needed in order to further mature his plans. Medha would not have condescended to talk to him on any

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serious subject, Hari could have found him out and openly charged him with the villainy and would have at once spoken of an uneasy conscience begetting curiosity and solicitude and Vishnu had of late shunned him a little bit and would point blank have refused to discuss his private affairs with him. The only person left was Manorama. Moreover he longed once again to see her beautiful face, to hear clever remarks and sneering, jeering and scoffing comments upon men and measures, issuing out of her saucy mouth. He, therefore, excused himself from duty on a week day and as usual selected the hour of noon, when Manorama was likely to be all alone in the house, for the eventful visit. He knocked at the door which was opened by the servant. He gathered readily that the Rai Bahadur was in his study, Vishnu was not in the station and Manorama and Indra Devi were in the Drawing Room. With a beating heart and a look of annoyance, he entered the Drawing Room and found the mother and the daughter seated together on a sofa. Indra Devi was dressed with the utmost elegance and evidently was preparing to go out. Manorama had nothing but a white khadi shirt and a white khadi sarhi on. Her spinning wheel was lying by. It seemed she had been spinning. This was a new development which was not at all gratifying to the visitor. After mutual greetings were over, Indra Devi spoke :

"Hallo Ishwar ! you have put in an appearance after a pretty long time. Have you been in good health ?"

" Thank you mother ! My health was alright. I was busy with my work."

"Your work quotha," broke in Manorama brightly, " What work have you ? You have committed to memory half a dozen lectures which yon repeat

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whenever necessary. For months together you do not touch a book. You might befool rustics and Arya Samajists who have blind faith in you but not old friends."

"Are you not an Arya Samajist yourself?" asked Ishwar.

"Of course I am, but not an Arya Samajist that has any faith in you, whether blind or enlightened," replied Manorama.

"Ishwar you are at your old tricks," said Indra Devi "I am going out on a visit and must leave you to be cruelly battered by Manorama."

After making this remark Indra Devi held the rich folds of her Sarhi in one hand a beautiful fan in the other and swept out of the room and the house. The rustling sound of her garments and her soft footfalls could be heard for sometime. Ishawara's annoyance was removed and he found himself face to face with his tormentor.

शिल्प संहिता ANCIENT INDIAN ENGINEERING PHILOSOPHY

नगर रचना शास्त्र—TOWN-PLANNING.

CHAPTER X.

आचार—CONDUCT OF WORLDLY AFFAIRS.

(Rao Sahib K. V. Vaze, I. C. E.)

In the last chapter we enunciated the general principles which govern the methods of the propitiation of a Personal God. There are threestages or classes of knowledge *viz* ज्ञान Subjective Knowledge, विज्ञान Objective Knowledge and संज्ञान Projective Knowledge. A Personal God is, as we saw in the last chapter, a necessity for the satisfaction of men in the lowest stage of development or Projective knowledge. We shall now consider the requirements for the satisfaction of men in the middle

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stage of development or of Objective Knowledge and in the next chapter we shall consider the requirements of men in the highest stage of development or Subjective Knowledge. Objective Knowledge means the knowledge of the whole world as seen through the senses. For the satisfaction of this knowledge an Impersonal God pervading the Universe in its objective phase is required and the dealings of men with this God constitute आचार or the rules of conduct.

पंचायतन or the five constituents of the Creator when brought on the worldly plane mean देव, ऋषि, पितर, मनुष्य and भूत, देव or the most glorious of the human race represent Infinity, ऋषि the wisest of the human race represent Knowledge, पितर the forefathers of the human race represent Power, मनुष्य the mindful of the human race represent Mercy; and भूत the Subhuman beings represent Justice.

On its objective plane, every human being has two kinds of these revered entities *viz* those that pertain to himself and those that pertain to others. Thus for the propitiation of each of these two festivals have to be observed. We have seen in the last chapter that Infinity in its concrete form is Time. In order to propitiate Infinity two festivals for देव are required and these are the first day of the year. देव differs for each nationality and hence the first day of the year observed by each nation is a festival day and a nation should observe two such *viz.*, the first day of its own year and the first day of the year of its neighbours or friends. These festivals may be more than two, but at least two deserve to be observed and the first day of चैत्र and कार्तिक are the days observed in India on this account. This is जानपदधर्म or National festivals.

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For the propitiation of the ऋषि the wisest of the human race two festivals are observable *viz.*, (I) for the ऋषि imparting theoretical training and (2) for the ऋषि imparting practical training There are various ऋषि for various professions and sciences and therefore the ऋषि festivals for each profession differ but the general festivals for all the literate persons are common as noted above and these are the उपाकर्म and उत्सर्जन or Terminal festival of the institution. उपाकर्म is for starting book learning and उत्सर्जन for the beginning of practical training every year. In India these terms extend as under :—

1 Book learning—from श्रावण to माघ when the students lived in huts on rice and ghee and learnt by rote.

2 Practical training from माघ to श्रावण. During this period the students travelled with their teachers, learnt by actual observations and lived on दधिसक्तु barley and curds.

These are called श्रेणि धर्म or professional festivals.

For the propitiation of the पितर forefathers two festivals are observable *viz.*, (1) forefathers of the family and (2) forefathers of connected families. The first is called श्राद्ध and the second is called महालय. Each family has its own connections and these festivals are observed on different dates by each family. The whole clan or caste has its founder and a festival for this founder is observed by the whole clan. Even Mohammedans, Parsis &c., observe these festivals of the forefathers. These are called कुलधर्म or family festivals.

For the propitiation of मनुष्य the living neighbours there are two festivals *viz.*, (1) for pleasing persons connected with the family and (2) for pleasing persons not actually connected or general public. The first is called शारद, आश्व युज or दीपावली and the second is called वासंतिक,

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भगोत्सव मदनोत्सव or शिमगा. These are called ग्रामधर्म or village festivals or seasonal festivals as they occur at the end of the season.

For the propitiation of भूत, the whole world, there ought to be two festivals *viz.*, (1) for the well-being of the domesticated beings and (2) the other for the well-being of the wild beings. The first is called वृषोत्सर्ग, शूलगव or पोला and the second is called सर्पोत्सव or व्याघ्रोत्सव. These are called जाति धर्म or Local festivals as they vary with the conditions of each locality.

These are the annual festivals that are to be observed by the members of the community.

Each of the five entities देव, ऋषि, पितर, मनुष्य and भूत has five manifestations on the same principle.

1. देव is manifested in सूर्य, गणेश, देवी, विष्णु, and शंकर.
2. ऋषि is manifested as मंत्रद्रष्टा, सूत्रकार, भाष्यकृद्, भारत and महाभारत.
3. पितर is manifested as belonging to पितृ, मातृ, स्वसृ, भर्तृ and दुहितृ.
4. मनुष्य is manifested as देश, जाति, गोत्र, कुल, and कुटुंब.
5. भूत is manifested in भूत, पाषाण, वृक्ष, पशु and मनुष्य.

Each of these manifestations is divided into five parts with two festivals for each; for example there are ten (twice five), अवतार of विष्णु for which there are separate festivals. Thus the whole life of a member of a community is studded with festivals according to his religious tenet and he is obliged to be bound to observe these as ordained:

जाति जानपदान्धर्मान् श्रेणिधर्मांश्च तत्वविद् ।
समीक्ष्य कुलधर्मांश्च स्वधर्मं प्रतिपादयेद् ॥

The king should make rules as to the conduct स्वधर्मं

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of each man after taking into consideration the various obligations as noted above and

जाति वर्णाश्रमान्सर्वान् पृथक्चिन्हैः सुलक्षयेद् ।
स्वधर्ममाचरेज्जातिर्दण्यास्यादन्यथा नृपैः ॥

Every body should observe these rules or be punished for failing to do so.

These constitute the principles on which the daily conduct of Indian citizens is regulated. Each human being is asked to do certain things **विधि** and to abstain from doing certain others **निषेध**. Each day is divided into five parts and each part is generally reserved for a certain duty as under.

1. The first part is reserved for duties towards Infinity called **शौच** or cleanliness.
2. The second part is reserved for duties towards Knowledge called **संकल्प** or division of labour.
3. The third part is reserved for duties towards Power called **यज्ञ** or (self) sacrifice.
4. The fourth part is reserved for duties towards Mercy called **भोग** or sustenance.
5. The fifth part is reserved for duties towards Justice called **विश्रांति** or recreation or rest.

For each of these positive or active duties there is a corresponding negative or passive duty. These are **हिंसा, असत्य, स्तेय, ब्रह्मचर्य** and **अपरिग्रह** and are contraries to the duties as noted above respectively.

These are the rules to be observed by human beings and in the daily routine of work and festivals in the various temples.

धर्म Duty according to Indian Engineers is derived from **धृ** to owe and means Debts **ऋण**. **ऋण** according to Indian Political economists is of six kinds *viz.*

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1. **वृद्धि** Amount borrowed on interest.
2. **आधि** Amount due on contract.
3. **प्रत्याधि** Amount obtained on credit.
4. **निधि** Amount received as deposit.
5. **समृद्धि** Amount obtained by partnership or co-operation.
6. **आनृण्य** Becoming insolvent or defraying all dues.

वृद्धि is the duty that children owe to their parents.
आधि is the duty between brothers and sisters.
प्रत्याधि is the duty a pupil owes to his teacher.
निधि is the duty between wife and husband.
समृद्धि is the duty citizens owe to one another.
आनृण्य is the duty attained by highest men who are free from all obligations.

The English word Religion is thus not appropriate to the Indian word **धर्म** as Religion means the duty a man owes towards God and is only a part of **धर्म**. It will thus be seen why Indian **धर्म** regulates all human transactions and is the guardian of the welfare of the whole human race, nay the creation. The Indian ideal is not Rights and the survival of the fittest in the struggle for these rights but it is Debts with co-operation of all for their proper discharge.

देव God is the ideal or sample of the discharge of these debts. **देव** is derived from **दिव्** to shine and means a shining body, a lighted lamp for example. A lighted lamp gets its first inspiration from another lighted lamp and that is the debt it owes to it or the world. It discharges this duty as long as it lives and this is the Indian ideal of the fulfilment of **धर्म**. Duty **धर्म** has thus to be discharged by all human beings for the whole of life, and there is no time when a human being can be exempted from this.

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यज्ञ is the instalment of the payment of this debt. The minimum quantity of this instalment is a twentieth part of the income and the maximum is one fifth part of it for a worldly family man; for an ascetic the whole life has to be dedicated for this discharge. The instalment of a bebt has to be paid in a certain coin, at a certain place and in a certain manner and this consideration fixes the time, material and manner of performing यज्ञ. The best time for this fulfilment or payment of instalment is prosperity or the time when one enjoys his income, the best available materials ought to be paid and in the humblest possible way.

Thus the very aspect of the world in Indian Civilization is different from the aspect in Western Civilization and it is no wonder if the ways and means adopted for the achievement of these ideals be different. Indian joint family system with its जाति, वर्ण and आश्रम institutions stands on quite a different but perfectly scientific basis from the Western system of separate families and equality of all human beings. The Western schools, hospitals, pensions and insurance are only remedies against the evils of the institutions they have adopted and do not mean any higher growth in civilization. The lack of these so-called civilized facilities in Indian civilization is due to the lack of the evils owing to the joint family system and does not imply any inferiority of the civilization. Indians educated under the English system are not taught these fundamental principles of their civilization and are thus misled to believe that Western civilization is higher than Indian civilization. The two societies are constituted on different basis and consequently naturally differ in all details which we have no space to explain here.

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A NOTE ON PRINCIPAL McKENZIE'S BOOK ON " HINDU ETHICS "

BY

(G. A. CHANDAVARKAR, B. A., M. R. A. S.)

Over the whole civilised world a flood-tide of dissatisfaction seems to come surging which the advance of natural sciences has tried in vain to resist. The deepest problems of life and death have remained unsolved. The riddle of man's destiny has become more and more perplexing. Materialism, the parent of all revolutions and wars, has entered upon a most subtle and deadly warfare. The whole fabric of civilisation seems tottering. But 'the cloud has a silver lining.' The counter-current of spirituality seems also to have set in. Is it not probable that from the East a mighty tributary may flow into this counter-current and stem the tide of Materialism? If Eastern thought were properly interpreted to the West, it is quite probable that with the united labours of the Eastern and the Western savants the source of the New Light meant to illumine the murky road of life may soon be traced. From this standpoint the historical and the critical essay by Prof. McKenzie on " Hindu Ethics " deserves a careful study. But religious thought in Hindu India has developed on such amazingly perplexing lines that no amount of 'sincere and scientific spirit' is adequate to realise the significance of the age-long quest of the Indian for religious truth. Hinduism with its ascetic, devotional and mystic elements, its remarkable social organisation and its vast and varied literature defies any attempt to present a trustworthy account of its intricate problems. The task is certainly as stupendous as it is hazardous. Prof. McKenzie has attempted it and while we admire his labours and appre-

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N. B.—This is a Chapter from the forth-coming enlarged, third edition of 'A Manual of Hindu Ethics,' published by the Oriental Book Agency, *Poona*.

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ciate his sincerity of purpose, we feel that he has not done full justice to the subject For one thing he assumes superiority of Christian Ethics and 'damns Hindu Ethics with faint praise.' Such an attitude seems incompatible with the aims with which the writer and the general editor want to deal with a subject so wide and complicated as 'Hindu Ethics.' If to men of his thinking 'Jesus Christ has become the light of all their seeing and they believe Him destined to be the light of the world,' we have no quarrel with them. It is a matter of their faith and it is no business of ours to question it. If in a separate volume the greatness of Christian Ethics by itself was established, we should have nothing but praise for the author's labour of love, but when attempts are made to institute comparisons and to establish the superiority of one system of thought over another, we feel we should make our own humble and respectful protests against such 'odious comparisons.' If in our attempt to establish the greatness of 'Hindu Ethics' we were to run down all other systems of thought like Hebrew, Islamic or Christian, we would have cut a very sorry and ridiculous figure. A spirit of bias can hardly be called scientific. We are sorry that the last five or six chapters of the book bear unmistakable signs of such an 'injudicious attitude, When men of the type of Revd. McKenzie's scholarship approach the study of Hindu Ethics with the avowed object of finding out how that system falls short of Christianity, we feel days of sympathetic criticism are gone and the dreams of thinkers like Raja Ram Mohan Roy and Dr. Rabindranath Tagore as well as the visions of saints like Nanak and Kabir are more or less empty and unreal. Sturdy optimists, who are expecting the wonderful confluence of the three great streams of Hinduism, Islam and Christianity are bound to receive a rude shock.

For the sake of argument, let us assume that Christian ethics is entirely free from defects and ideal in every way

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'and that Christianity is the 'crown of Hinduism' and at the same time presume that modern civilisation is the natural outcome of Christianity. Where shall such an assumption lead us to ? Let us wipe the dust of prejudice from our eyes and look facts squarely in the face. Western nations have become the rulers of vast empires. Positive sciences have made a remarkable advance and man has won triumphs over nature. Inert matter and invisible forces of nature have surrendered their secrets to man. How and where was 'the golden key' to open these hidden treasures found ? How could the Westerners claim the sovereignty of two-thirds of the habitable world? To what extent is the 'Sermon on the Mount' responsible for the Militarism and the Industrialism of the West. For fear of being styled dogmatic, we do not endeavour to answer these queries. The terrible European War of 1914 and its after-effects have given a simple and a straight answer—

'Materialism has been tried in a manner it was never tried before and has been found wanting.' Why should a system of ethics so sound and so perfect produce such a melancholy result ? Of course victory was a triumph of the cause of righteousness but why were the forces of evil so terrific : Should we pass the dictum that 'the ethics was entirely defective'.

Then again while discussing the merits of Christian ethics and the defects of Hindu ethics, the learned author seems to have viewed the whole question from the standpoints of Western ethicists like Plato and Aristotle. The Eastern or rather the Hindu standpoint is fundamentally different from this. To a Hindu with his favorite doctrines of *Maya* and *Mukti*, the *Brahman* is beyond good and evil. In the West they seem to make God and the good identical. To a Hindu the realm of morality seems restricted to the domain of this topsy-turvy world and ethics is only a step towards the realisation of the *Brahman* who is "Guna-teeta."

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—(गुणातीत). "*Neeti* is only a *Sadhana* and God is the *Sadhya.*" Without clearly bearing in mind, this fundamental difference, we regret Prof. McKenzie has passed an injudicious dictum on "Hindu Ethics."

Thirdly, the author believes and perhaps rightly too that this Hindu attitude too, 'beyond good and evil,' is dangerous. We do not deny that it may afford an excuse for a moral wrong-doer, but let us not leave human nature out of account. A doctrine may be ethically pure but in practice people may override it and perpetrate atrocities. It may be either due to their intellectual laziness or to perverted mentality. The cult of *Shakti-puja* may have abuses, the custom of sacrifices may be cruel, the Vamamargees may have monstrous customs, Lord Budha's doctrine of *Ahinsa* (अहिंसा) may have degenerated into an abominable form of hypocricy, Lord Krishna's 'Gopee-leela' may be responsible for many evil practices but the main question is how far ethics by itself is responsible for all these curious and ugly phases. If we base our conclusions on these arguments and make sweeping statements, we shall be doing a distinct disservice to the cause of fair criticism and even to ethics itself. Would it not be an insult, nay even sacrilege, to Christ if his ethics were condemned for the monstrosities of the Inquisition, for the black deeds of the Popes against which Luther or Zwingli led a relentless war, for the sinking of the Lusitania or the bombing of the civil population during the last Titanic struggle? We do do not say this in defence of the evil practices existing in the Hindu society or, for the matter of that, in any society but only state the facts as they are. The Science of Ethics places before us the ideal of how we ought to be and if in practice people fall short of these ideals and are what they are, who can be held responsible for this curious state of affairs. A Manu, Krishna or Christ, does not deserve to be condemned for their so-called delin-

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quencies any more than the framers of the Penal Code can be condemned for the atrocities of a gang of thugs or dacoits.

Fourthly, the Professor holds that Hinduism has not solved the mystery of life. To us at any rate it seems as though the problems of life and death and the mystery of human destiny are eternal problems. No final word has been said on these prepetually perplexing riddles. All the world-religions have endeavoured to give certain solutions but they are only partial. At the most, the great good that they have done is to bring to their followers a certain amount of solace and comfort and cheer them up in this perilous voyage of life. To say that our religion in preference to another has given the final solution of these everlasting and age-long problems is to show an utter forgetfulness of the finiteness of human nature. That a finite mind with all the limitations and the disabilities born of this finiteness should be able to fully realise the Infinite is an impossibility. Not that the quest and the search are in vain, but that the spiritual thirst can only be *partially* satiated is what we hold. If Hinduism has not solved the mystery of life, we respectfully ask the author which religion has done or can do it? Has Christianity done it or has it given rise to further mysteries? To solve one mystery another mystery has been invented. It has become more a question of multiplication of mysteries than the solution of our particular mystery. The Upanishads say "त्वमेव विदित्वा ऽतिमृत्युमेति नान्य पथो विद्यते अयनाय"—By knowing him alone everything else will be known. The *Vedanta* says "*Thou art that.*" The mystics and saints of India have given their own answers to which we have referred in another chapter on "*Theism of Indian Saints.*" (Chapter XIV). The learned author refers to the 'personal relationship conceived as existing between man and Christ,' but it is futile to hold that Hinduism has no such conception. The Bhagvadgeeta has it and the Indian saints like

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Chaitanya, Kabir or Tukaram have given unequivocal expression to this idea in many of their sayings- **'सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज' अहं त्वां सर्व पापेभ्यो मोचयिष्यामि'** Follow me and I shall free you from all the sins **तेषां योग क्षेम वहाम्यहं**—I am responsible for their spiritual and temporal welfare. It passes our comprehention how the philosophy of the *Geeta* has been styled by the author as '*cold, lifeless, fixed and immutable.*' This can be said of any philosophy. No philosophy can be a substitute for emotion. Rationalism too is equally 'cold and life-less.' To human emotion mysticism will appeal more than philosophy. If earnestly sought after, it can be found even in Hinduism. If Christianity can give it, it is welcome. If it filters through beds of Hinduism, it need not be impure. Whether it drops gently from the pages of the HolyBible or the Geeta which some prefer calling 'The Bible of Humanity,' it will remain 'mysticism or genuine love of God' irrespective of the source. Its sanctity is independent of the source.

Fifthly, it is remarked by the author that the Hindu ethical life is possible away from society. This is only partially true. There are two *margas*– one Pravritti, and another Nivriti—for the attainment of *Mukti*.The Upanishads also refer to two paths—*Sreyas* and *Preyas*. One of them is perhaps possible 'away from society' but the other distinctly says, "The points of heaven and home are kindered" The fact is that *Vairagya*—non-attachment ideal of an ascetic—is considered essential by Hindu writers. It is this attitude of many philosophers and thinkers that has become the target of criticism which seems quite unnecessary. What business have we to quarrel with a class of thinkers who hold that *Vairagya* is a necessary adjunct for a spiritual life? Be in the world but not be contaminated by its contact.' This is the ideal of a Raj-Yogee like *Janaka* in whom the ideal of a recluse and a ruler were combined. They illustrate such a life by the example of 'water on a lotus leaf; which is not absorbed

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by the leaf but can be cast away at any time. This idea of renunciation is not peculiar to Hinduism but one can see its reflection even in the history of the early Christian monasteries. Everywhere it has become a necessary phase of religious life.

Sixthly, it has been alleged that the Gospel of Hinduism is not a social one. In our introduction and the chapter on "Ethical Religion of the Hindus," we have endeavoured to refute these allegations at considerable length and the arguments need not be repeated here. Even granting the Hindu Gospel to be an individualistic one, it need not be anti-social. If individual reformation be effected, social reformation becomes all the more easy. The Gospel of the Indian saints seems to us to be a distinctly social one. At any rate, these cared more for mass reformation and social service than for individual reformation so prominent in the ascetic ideal. Judging from the general results and the trend of human, history, the Gospels, whether social or individualistic, do not by themselves seem to be productive of ideal good. The history of European civilization presents as sad a commentary on the efficacy of Christian ethics as the history of Hindu civilization is on the efficacy of Hindu ethical systems. Individualistic tendencies and social tendencies have taken tortuous courses in spite of these Gospels. The causes seem to be far deeper. History in all ages and climes has taken its own course setting aside all these gospels and brushing aside all the cobwebs woven by human bigotry, ingenuity and selfishness. In spite of these religions is it not remarkable that history should take its own course? It is not a unique and inexplicable phenomenon?

A detailed review of the Book, chapter by chapter, seems both unnecessary and tedious. To realise the beauty of a flower like the rose, it is imperative that it should be viewed as a whole. If from a rose petal

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after petal were to be plucked, it is possible that its beauty will be marred and the thorns may look more prominent. That flower which is known as 'the Queen of flowers' will then present an ugly appearance. Not dissimilar is the position taken up by Prof. McKenzie when he endeavours to trace the materials essential for the building up of the history of Hindu Ethics, through the Vedas, the Upanishads and the six Schools of Philosophy. If orietnal scholars look down upon the Vedas as the 'babblings of a human race sunk in primeval ignorance,' Indian Scholars and commentators like Srijut Anrobindo Ghose, Pandit Gurudatta Vidyarthi, believe that the terminology of the Vedas needs a thorough revision. The meanings of Vedic terms are to be ascertained from two entirely different standpoints—*Yogic* and *Rudhii* and then alone will the oriental scholars realise why the *Vedas* are considered as "Revealed Scriptures" and why they are said to contain "*decidedly nineteenth century-like ideas.*" The subject of the Vedic terminology is a vast and a complicated one and it is futile to attempt and refute the allegations made or conclusions drawn by the author based on a terminology of doubtful correctness.

From these general observations on the trend of thought in the book, let us proceed to examine two other doctrines of Hinduism which have naturally formed the target of Prof. McKenzie's criticism. These two fundamental doctrines, one of *Karma* and the other of Transmigration or Reincarnation of the human soul are allied, Karma being 'the companion truth of Reincarnation.' The learned author has devoted one full chapter to tbe scientific examination of these two doctrines. Before we proceed to examine the fallacies of the arguments so ingeniously put forward by the author, we should like to add a word or two as an exposition of these basic principles of Hindu thought. Without a clear understanding of what they really mean and signify, it is futile to condemn a system of ethics built upon

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these theories. One may not feel inclined to place implicit faith in them, but it is dangerous to find flaws in a system which is their natural outcome.

Reincarnation is a simple doctrine rooted in the belief of the soul's indestructibility. It teaches us that the soul enters this life, not as a fresh creation but afer a long course of previous existences on this planet and perhaps on heavenly bodies, in which it has acquired its present peculiarities and is also on its way to future transformation. The human soul is not a mere cohesion of atomic forces resulting in this personality soon to dissolve again into the elements, but it is an eternal entity impressed with undecipherable ancestral inscriptions revealed in their moulding influence upon new careers. 'We are heirs of all the ages' and our past, present and future have flown by the great Law of cause and effect from the accumulated momentum of past *Karma*—impulses, aspirations and actions. In this wonderful universe there is no special favouritism, but all will have equal facilities for future growth and steady progress. Suffering now patiently borne will produce a vast treasure of patience and fortitude in another life. Hardships will give rise to strength, self-denial will lead to the development of will and tastes cultivated and acquired now will bear fruit in the coming times. Similarly our present uncontrollable impulses, peculiar tendencies, favourite pursuits and the soul-stirring friendships have all descended from our age-long previous activities. From the dawn of history, the doctrine has dominated the minds of all the primitive races and it has held its unquestioned sway over all the mighty thinkers of all ages and climes. The ancient civilizations of Egypt, Greece and India, the philosophies of Pythagoros, Plato, Virgil and Oviel, the neo-Platonism of Platonics, the religion of the Persian Magi, the transcendental philosophy of the Upanishads, metamsychosis of the Druids and the Gauls, the civilisations of Peru

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and Mexico, the priestly ceremonials of the Egyptian Isis, the Elusinian Mysteries of Greece, the Bacchie processions of Rome, the Cabala rituals of the Hebrews, all bear eloquent testimony to the woderful potentiality of this doctrine. Two-thirds of the human race have tenaciously clung to this notion. Is not such a hoary philosophy cherished by Theological leaders like Julius Muller, Scientists like Flammarion and philosophers like Kant and Schopenhaur worthy of our profoundest respect or at least sympathetic study ?

Likewise, the doctrine of *Karma* this Law of Causation is exceedingly simple. In a lucid way it pleads that we are what we are by our former actions and the builders of our future by our present. There is no destiny but what we ourselves determine. There is no salvation except what we ourselves bring about. God has placed at our disposal all the powers and the handle by which we use them to build our future is our own individual will. The *Karma* of our *Atman*, is performed even in the inner consciousness and the vocal expression or the outward act is the propelling force which directs our journey through infinity, whether it be into the dark regions of evil or into the sunny fields of good and love. Then comes into operation the great Law of Moral Equity and "the sense of moral responsibility in man," of Kant. The Universal Sustainer—*The Vishnu* of the Hindu Trinity—gives every creature his due and the self-same Moral Governor ordained "Work out your own salvation. Whatsoever a man soweth, that shall he also reap." If St. Paul preaches this doctrine and if Jesus Christ sanctions it, why should it be of less worth when Krishna upholds it ?

We admit this is a stern law and perhaps it may not arouse feelings of satisfaction in the hearts of those who believe in such doctrines as 'Vicarious Atonement, Intercession, Forgiveness and Death-Bed Conversions. But man should be made of sterner stuff and then alone he can move on smoothly on the path of progress. Weaker tenets may

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lead to stagnation and decay. Ethical life stands for progressive evolution towards a spiritual life and the doctrine of Karma can not be said to retard that progress.

With these few preliminary remarks, let us proceed to examine one or two special objections raised by the author. This doctrine is said to be 'inconsistent with the idea of Grace of God, which is prominently traceable in *Bhakti* Literature. But the lives of saints and mystics like Kabir, Tukaram and Ramakrishna Paramahansa illustrate that it is possible to overcome even *Karma* by *Bhakti*. Justice and Mercy are not antagonistic. Even a just man can be merciful and the doctrine of *Karma* never says that God's mercy need not be sought for and recognised. Does it not also suggest that sins need not be committed and His mercy sought for in vain? There is no room, holds the author, in this doctrine for 'Vicarious suffering? Perhaps not. But the ideas of *Tapas*,—Penance—and *Yama* and *Niyama* are so prominent in the literature of the Hindus that none need feel sorry for the absence of this aspect of ethical life. How far sins committed may be forgiven if any other individual suffers misery for their sake is yet to be established. Rationalism rejects the doctrine. The author says that it is 'immoral to punish a man for actions of which he has no recollection.' Believers in the doctrines of Karma and rebirth consider that this forgetfulness is a blessing and is natural. If we should all remember every detail of the happenings of past births, our lives would be miserable indeed. And after all how far can our memory retain the impression. They are bound to fade away. We are glad to note the author making this happy remark, 'This doctrine emphasises action and not character.' We are in entire agreement with the first part of the quotation and as for the second part we confess our inability to grasp the exact meaning of the words 'not character.' But why? Is not action the outcome of character and is not character in turn, moulded or influenced by action?

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Our remarks shonld not lead one to conclude that Prof. McKenzie has never emphasised the good points of the science of Hindu ethics. He shows symathy and admiration for *Bakatas* like Kabir and Ramanuja, and he has a kind word for some of the modern movements and their line of work. But as the reader goes through the concluding chapters, he feels that there is a lack of imaginative sympathy as also of sympathetic vision in handling such a subject as "Hindu Ethics." But the treatment is quite in accordance with the second aim of the author, though to us, it seems, that the first aim and the second aim are quite incompatible. The book, however, is bound to rouse the interest of the Western people in the study of the ethical literature of the world. The angle of vision alone needs a change and we trust that by the time the second edition of the book is issued that angle will have considerably changed and the presentation of the subject will be more scientific and sympathetic, the inferences more considerate, and the conclusions more accurate and the judgements less severe. Before we conclude this lengthy note, let us assure both the patient reader and the learned author that we have penned these lines with the best of intentions and never with any malicious desire to prolong these controversies. The author has as much right to place his side of the case as we have to place our own. The reader, however, is in the more enviable position of drawing his own conclusions. The law of parallelogram of forces acts with no greater force in mechanics than it does in the world of thought. When two forces act and react on a certain theme, truth is the resultant. Is it too much to hope that this note will serve the purpose of advancing the cause of truth.

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CONTEMPORARY THOUGHT REVIEWED.

NATURE AND CURE IN AYURVEDA

Mr. R. V. Patvardhan B. A., LL. B. contributes a thoughtful article to the *Mahratha*, August 16, on the surprising resemblance between the 'Nature-Cure' theory of the West and of the Ayurveda. Says he:—

After tracing the origin of diseases to two causes, one being the poisons generated in the body and the other the outside germs, Naturo-paths proceed to base their system of food selection on fourteen chemical substances of which the body is built up. They affirm that it is the *balance among the fourteen elements* in the body that keeps it in perfect health and it is when this balance is disturbed or when any of these elements is lacking, deficient or in excess that a man suffers from disease. There is also another principle that many of these fourteen elements are to be received into the body not in their *inorganic form* but through food substances only. The food substaces which supply these chemicals are wheat, unpolished rice, potatoes, sugar, butter, milk, salts, fresh and ripe fruit, and green vegetables. Pure water and cool breathing air are also indispensable. But alas, it is not easy to follow Nature in its purity, the monsters of temptation, and pernicious or inveterate habits seduce the victim into the clutches of disease and untimely death. A complete food selection would cure any disease but care must be taken not to combine two *incompatible foods* or in other words foods of different digestibility should not be taken together. So much, I hope, is sufficient to indicate the 'nature' of Nature Cure.

Let us now turn our attention to Ayurveda, wherein we find that the *Rishis* too have laid down that there are two kinds of diseases— "Internal" and "External" or Accidental (**निज** and **आगन्तुक**). The first is due to under-action or false action of the stomach or senses (**अर्थानां कर्मणां कालस्य चातियोगायोगमिथ्याः योगः**) and the external proceeds from an injury done to the body from outside. American Scientists say

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that they have discovered that the first cause of disease is congestion in the stomach and that "in all cases of disease there is always a state of congestion." Now just see what the Rishis have said; "*Koshtha* is the cavity where digestion takes place and Koshtha is internal seat of disease."

(कोष्ठ पुनरुच्यते...आमपक्वाशयश्चेति, स रोगमार्ग आभ्यन्तरः)

Western doctors divide invalids into two classes; the first is the congested stomach class, and the second the cancer class: and by the latter term they mean those people that are suffering from cancer, epilepsy, locomotor-ataxia and paralysis. Well, mark now what the *Rishis* also say; they say that ulcers, indolent tumours, convulsions, and diseases of head belong to the second or **आगन्तुक** class.

Rolstonites assert that every disease is the outcome of an abnormal change in the proportion of the fourteen chemical substances that go to compose the human body. This abnormal change they describe as the Law of Over-balance, and the Law of Under-balance. The *Rishis* also emphatically lay down that a disease is nothing but a disturbance in the respective proportion of the three Doshas, the seven Dhatus and the three excretory functions. These taken together form the 13 elements and materials of which the body is built up and by which it is sustained. The difference between the American and the Indian view is only apparent; for, while the Rolstonites speak in the language of chemistry, the *Rishis* have spoken in the language of anatomy and physiology. **(रोगस्तु धातुवैषम्यं धातुसाम्यमरोगता)**. Evidently, therefore, the basis of treatment is and ought to be the restoration of the balance between the 13 or 14 ingredients. Charaka says (**भू. अ.** X); "In treating a disease we restore the diminished ingredients to their proper measures; and when some ingredients increase out of proportion, we bring them down to their normal measure. **"न्यूनान् धातून् पूरयामः व्यतिरिक्तान् ह्रासयामः, सम्यक् प्रकृतौ स्थापयामश्च.)"**

MUSSOLINI AND FREEMASONRY

Signor Mussolini is hailed as a liberator in Italy. He believers, not unliked the Western temperament,

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in the ethics of violence and the suppression of to-him heterogeneous elements by force. His recent move is against Freemasonry. He is reported to have delivered himself of some obnoxiously violent sentiments in the Italian Parliament on May 16. We take the following report from the July issue of the *New Age Magazine*:—

Masonry is distinctly a survival of the unfit, and it has no decent pretext to continue living.

My principle is to do all the good we can to our friends and to inflict all the harm we can on our enemies—in this case the Masons.

Of course there are the shouters for liberty. They remind me of bleating, whining calves.

I am not one bit worried about the effects of this legislation in foreign countries. The Masons beyond the Alps and beyond the seas will be kept too busy defending themselves to spare much time for hurting Italy. There may be some reprisals, but we have discounted them and they will do us no damage worth mentioning.

I think with disgust of that old Italy of yesterday, when the influences of Masonry had succeeded in creating enmity between the *Mayor of Rome and the Vatican.* We are far from any such thing.

Deputy Bodrero who was put in charge of the legislative campaign aginst the Society was no less anxious to wipe out Freemasonary from Italy. We quote from the same Magazine a literal translation of the second chapter of the Bodrero bill:

All associations, corporations or institutions, which are formed or conducted in secret, either wholly or partially, are hereby prohibited. All such associations, corporations or institutions whose members are bound together by any secret formula, either wholly or partially, are hereby prohibited. The respective prefects of police shall have power to dissolve them in their discretion. Violators of this act shall be punishde with a fine of 500 to 2,000 lire, and are declared incapable

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of holding any public office within the kingdom. Any person organizing such societies or in any way promoting them shall be punished with imprisonment for not less than one year and by a fine of 5,000 to 30,000 lire, in addition they shall be debarred from holding public office in the kingdom.

It is needless to say that in this age of liberalism and freethought, Mussolini's outburst against Freemasonry reminds one of the high-handed actions of priests of the Catholic Church in the Middle Ages in Europe. When will Mussolini, and with him the pioneers of Western thought, realize that violence is not a weapon worth the dignity of Man, that suppression by force of a good or a bad cause, being purely mechanical, never results in the achievement of the desired result, for the diseases of the heart lie too deep to be touched by such nostrums.

TOLERATION IN ISLAM

Indian Muslims will read with advantage the following extracts from the February Number of *The Review of Religions*, an Ahmadiyya journal published in London. Says Mr. G. F. Malik, on Toleration in Islam:—

The Holy Quran says, "Verily we sent a prophet to every nation." Be it said to the credit of Islam that it is the only religion which recognises the prophets of all countries and nations, whereas all other faiths recognise prophethood in their exclusive spheres. Islam has created an atmosphere of amity and concord among the warring creeds by prohibiting the believers to speak ill of even the idols of the infidels. The Holy Quran says: "Do not abuse those whom they call upon besides Allah, lest, exceeding the limits, they should abuse Allah out of ignorance." Islam is tolerant in its teachings and tolerant in practices, and history proves it. In the time of Holy Prophet a party of Christians came to Medina. The Prophet gave them his mosque to offer their prayers and worship there. "In all ages," says a Christian writer, "the religious toleration of Muhammad has far sur-

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passed the customs of the Western world. With regard to his Christian subjects, Muhammad was always ready to guard the sanctity of their persons, the safety of their merchandise, and the toleration of their worship." He granted to the monks of the Monastery of St. Catherine, near Mount Sinai, and to all Christians, a Charter which has been justly designated as one of the noblest monuments of enlightened tolerance that the history of the world can produce. By this remarkable document the Prophet secured to the Christians privileges which they did not possess even under the sovereigns of their own creed. The document declared that any Muslim violating and abusing what was therein ordered should be regarded as a violater of God's testament. The Prophet undertook himself and enjoined on his followers to protect the Christians, to defend their churches, the residences of their priests, and to guard them from all injuries. They were not to be unfairly taxed; no bishop was to be driven out of his bishopric; no Christian was to be forced to reject his religion; no monk was to be expelled from his monastery, no pilgrim was to be detained from his pilgrimage, nor were the Christian Churches to be pulled down for the sake of building mosques or houses for Moslems. Christian women married to Moslems were to enjoy their own religion and not to be subjected to compulsion or annoyance of any kind on that account. If Christians should stand in need of assistance for the repairs of their Churches or monasteries, the Moslems were to assist them; should the Moslems be engaged in hostilities with outside Christians no Christian resident among the Moslems should be treated with contempt on account of his creed. Any Moslem so treating a Christian should be accounted recalcitrant to the Prophet." In the battle of Badr a large number of the Meccans, who had so ruthlessly persecuted the Muslims, were made captives. The Prophet gave strict orders that they should be treated with the greatest humanity, and that respect should be paid to their misfortunes, and to show how the Muslims in pursuance of the Prophet's orders treated them, I quote William

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Muir, "Blessings be on the men of Medina," said one of these prisoners in later days, "they made us ride while they themselves walked; they gave us wheaten bread to eat when there was little of it, contenting themselves with dates." Mecca falls before the Prophet, the same Mecca where he and his companions had received outrageous treatment, from which he was expelled, and in whose streets had run the blood of innocent Muslims. See his moderation and magnanimity. There were no proscription lists, no plunder, no wanton revenge. Everyone who shut his door was safe. "Descendants of Koreish, how do you think should I treat you," the Prophet asked the Meccans. "With kindness and pity," they replied. At these words, says Tabari, tears came into the eyes of the Prophet, and he said, "I shall speak to you as Joseph spoke to his brothers when they came to him repentant." "I shall not reproach you to-day. God will forgive you. He is the most Merciful and Compassionate." The Holy Prophet was no exception in this respect He had infused the same spirit of toleration and broad-mindedness in his followers. "The Holy Land, Jerusalem," says an impartial Christian writer, "capitulated to Omar the second Caliph, after a protracted blockade in the year 637. No property was destroyed except in the inevitable operations of the siege, and not a drop of blood was shed except on the field of battle. Omar entered the City followed by a single follower along with the Patriarch, conversing amicably about its history; at the hour of prayer he was invited by the Patriarch to worship in the Church of the Holy Sepulchre, but refused to do so for fear that his descendants and followers might claim a similar right, and so the freedom of religious worship, which he wished to secure to the inhabitants by the articles of capitulation, might be endangered. In the year 1092 the Holy City fell before the arms of the Christian Crusaders after a much shorter siege, It was taken by storm, and for three days there was an indiscriminate slaughter of men, women, and children. 70,000 Mussulmans were put to the sword, 10,000 of them in the Mosque of Omar itself."

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This comes not from an enemy but from a monkish historian, an eye-witness and a partaker of what he relates. The City itself was pillaged. This was the return by the meek lambs of Jesus Christ of the merciful and kind treatment meted out to them by Omar only 4 centuries before.

APOSTACY IN ISLAM.

It is generally thought that in Islam apostacy is punishable with death. A writer in the *Review of Religions* takes strong exception to this view and tries to prove that such a thing was never practised in the lifetime of Prophet Mohammad nor is it sanctioned by the Koran. The writer says that there is only one instance when apostates where put to death, the instance of Ukls, who entered Medina, professed Islam and ultimately played treacherous to the State by falling upon the unsuspecting innocent keepers of the herds, killing them and driving the herds along with them. "It was only in the fitness of things," says the writer, "that an example should be made of the murderous band who were guilty of the heinous crime of murder and dacoity so that state and society might be safe against external aggression and internal commotion."

Ibn Abbas is said to have quoted a dictum of the Holy Prophet: "Whosoever changes his religion, kill him." The writer makes significant remarks on such sayings of the Prophet. Says he :

> The times and circumstances are to be observed in their case more especially when they seem apparently to conflict with not only the clear teachings of the Holy Koran on the one hand, but also the whole trend of the Holy Prophet's life."

We congratulate our Moslem friends on this change of mentality. They are realizing, day by day that Islam, as understood, preached and practised for centuries, cannot hold its own against the civilizing influences of

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rival faiths. Humanity has far outgrown the barbaric conditions of Arabia to reform which was the divine mission of Islam. It must change its old perspective to become a living faith.

ACHARYA P. C. RAY ON THE BREAD PROBLEM.

The Bread Problem is growing keener and keener with the advance of University education in India. It is the bounden duty of Indian Educationists to think seriously on the problem. We make no apology in quoting Acharya P. C. Ray *in extenso* from his thought-provoking article in the *Current Thought* of July. Says the Acharya :—

"Take the case of joining the Bar after passing the B. L. Examination. It has become almost a fashion with our boys. The number of pleaders has increased ten times, or in some cases twenty times more than that of the clients in every court, be it district, sub-divisional, Judge's, or Magistrate's court. A man cannot make a fortune by joining the Bar. Our boys, still, are hastening to Law Colleges after graduating. They are joining the Law classes in crowd, morning and evening. The only excuse of reading Law is :—"I want only to pass." It is self-evident that when the supply exceeds the demand, the supply is certainly useless. Too much of anything is bad, say our Shastras. I do not deny that we should study law, nor that there is need of law. I say that, it is better to stop the overmanufacture of such things as have no demand in the market, as it has to be locked up in the godown. I never have said the opinion that lawyers are our enemies. Immense is our debt to the Bengali lawyers..... Burke, the great orator, has assigned the high place to the lawyers to take part in politics. Are not those pleaders, who are compelled to starve although they hang about the courts, who cannot pay the subscription of the Bar Library, and who, in many cases, readily copy out many pages only in exchange of a little tobacco, are they not,

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I ask, really a disgrace to the Bar? Hence I say, if the pleader-manufacturing machine be stopped for some time, the would-be starving pleaders will earn their bread elsewhere. We should consider calmly how far the supply has exceeded the demand.

"It is high time that we should fully realise what a sad mistake it is even to think that the middle class Bhadralog boys can earn their livlihood if they secure a degree. What is the market value of those graduates, who come out of the Universities with flying colours every year in crowds? On the vacancy of one post thousands of applications pour in, but only one of them is nominated. Although an M. A. may get Rs. 70 and a B. A. Rs. 40, yet how little is the chance of getting these posts with the average number of graduates. Every one is desirous of food. I have heard many students saying, when they can not get any job after passing the M. A. Examination, that it would have been better had they failed; for they would have been spared all the trouble and anxiety for a year more. The Bengalees have gone into service from the beginning of the English Rule after learning English. The educated Bengalees in the beginning could become Munsifs and Deputies, or could secure good appointments in merchant offices. When the English took the Punjab, the North Western Provinces and Burma, Bengalees also went there to serve, and the Marwaree and the Bombay people soon learned to trade. One could then get an appointment easily, if he had a degree, as the degree had then a market value. But the number of the educated has now rapidly increased. How can all these be provided with posts? If we cannot adapt ourselves to changing circumstances, we shall have to be crushed under the wheels of Time.

"Let us now consider our present educational policy. I have already said that we try to obtain our degree for service. Again we buy different "Notes" worth about five rupees for a text book worth one rupee. This is, as the Bengali proverb goes, like the thirteen feet long seed for a twelve feet long fruit. Our students only commit the "Notes" to memory and

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repeat them at examinations. Our originality is lost by our attempt to attain the degree and our genius gets no opportunity of being developed. When our graduates enter the field of action, they can see no way out of this knotty problem, but grope their way in darkness. The recent report of the Calcutta University Commission contains the opinions of many experts. Reviewing those opinions, they have come to the conclusion:—"The present system is like a soul-destroying machine. If the young Indian of ability passes through it, he will lose all his soul and half of his reasoning capacity in the process. Our University system, instead of encouraging the love of learning kills it. The Universities of India are but factories where a few are manufactured into graduates, and a good many more wrecked in the voyage of their intellectual life. The education that is imparted in the colleges, gives a very narrow outlook to their alumni and fails to stimulate any healthy intellectual curiosity in the majority, or to develop the powers of initiative when thrown on their own resources, of accurate observation and independent thinking and of applying the knowledge gained."

The Acharya continues:—

"Are these thousands of students who are knocking at the College doors really genuine students seeking thorough knowledge or are they mere seekers of the degree, their only aim being to commit the books to memory, vomiting out their contents in the Examination Hall? Our boys begin to read English Alphabet at the age of four and they finish the task of committing English notes to memory by the ages of twenty-four. The experience and capacity which one gains in these years is not at all sufficient for coping with the dangers that beset the path in the world of action. The average student wants to pass his examination and not to gain real knowledge, as may be ascertained from the reply of any student. The teacher has to satisfy the students—who are, really speaking, his masters—because the students read only what is necessary for examination purposes; nothing else will they read or listen to. Our minds may be improved

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after carefully digesting the portions read to us and after assimilating its essence. The students, however, do not want that; they want to secure the degree by repeating the passages committed to memory like a gramophone. Our students would get much relief, if they could shake off this most pernicious notion. But there is no other means, for we want our bread through University-hall mark. There is no thought for commerce and industry, but just one desire to carry cram at all cost.

"If our young men were to direct their energy, ambition and intellect to other fields, there is not the least doubt that success and good results would come out of it. Such a serious crisis has now come in our national life that it has become necessary for all students, teachers and guardians to consider my appeal seriously.

"As the result of the Swadeshi agitation, a few factories were established in the country. The degree-holders then could not give proof of their real worths; they lagged behind in a general race. They are like machines or like the oilman's oxen moving with covered eyes. Their education only entitles them to be fit in each employment as clerks; they lose the courage and energy to take to new avenues with the help of their own energy, intellects and effort. Those Bengalees, who have, at present, attained success in business have had no connection with the Universities. Sir Rajinder Nath Mukerjee, Mr. J. C. Bannerjee, Mr. N. C. Sarkar, the owner of coal mines, Mr. S. C. Ghose of the Railway Traffic department—all these had nothing to do with degrees. Mr. J. C. Banerjee's reputation has extended to Bombay, Poona and other places far beyond the limits of Bengal. Big contracts amounting to about a crore of rupees are in his hands. Thus, for the first time, the renown of the Bengalees has been established through him, even in Bombay. This is a matter of great joy and pride to us. They have opened up new vocations of life for our students, for earning bread and removing poverty, by breaking off from the beaten track by trying their luck in new fields and by having their efforts

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and perseverance crowned with success. If our students failed to pass their Examinations, they give way to dispair and cry :—" Our career is ruined." It is not so. Our University youths at the age of thirty become shattered with the cares and anxieties of the world, they are not full of bright luster, no signs of joy on their faces. Look, however, at the Europeans or Marwaries, who have met with success in their early lives. What hopes, what desires have they? Within five years from the taking of the University degree the illusion of the degree of our young men vanishes away, they fall victims to hopelessness and disappointment. Life becomes a burden to them even in youth and signs of old age become visible beforehand. Instead of mis-directing energy and ambition of our early years in securing degrees, relying upon self-help, let us enter this broad field of business, full of hundreds of regards, where goods worth six hundred crores of rupees are every year imported and exported. The entire profits of this, immense business are divided among English people, Germans and Japanese.

The Acharya concludes with the following impassioned appeal:—

" I call upon all the youths of India to take to trade, commerce and Industry, because, on the solution of this bread problem depends the very existence of the nation. If any one accuses me on the charge that I am encouraging the Bengalee youths to be Marwaries, I plead guilty to the charge. Those Bengalee youths, in whose country so many lacs of maunds of paddy and Jute grow, in the sale of which the Marwaries and other merchants make plenty of money, are pitiably crying for food. Fie on our sham education ? Fie on our University degrees ? Cultivate knowledge, be personally acquainted with the thoughts and facts or which the master-minds of the world have written, think deeply, give expression to your originality and mental power, but do not run after the Universities, losing all your senses in order to earn your bread by leaving many other lucrative avenues of employment."

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FLEXIBILITY OF CASTE.

It is the contention of the Arya Samaj that caste did not exist in its rigid form in ancient India. It was in the latter days of the supremacy of the selfish priest that this principle of social evolution degenerated into its present form. Attempts have been made, now and again, to shake off the shackles of priest-craft by permitting people of other classes also to rise to the level of the Brahmin and sometimes to style themselves as such. These movements will continue so long as the flexibility of caste is not recognized and the freedom in the choice of profession is not acknowledged in India as the essence of social progress. The following extract from Mr. Panchcowrie's article in the July Number of *Visva Bharati* gives some interesting instances of attempts aimed at the destruction of hereditary caste:—

"The system of caste, which survived after the Buddhist age up to immediately before the British domination, was based on occupation,—comprising mainly the Profession Castes as Risley has called them,—and even the Brahmin attained and held his caste by virtue of his priestly functions. In the geneological statements which had been compiled for each and every family of note in Bengal, we find evidences of change from one caste into another, due to change of profession, or by way of penalties; and loss of caste simply meant loss of vocation. A reference to some of the social customs of the period, not yet wholly died out, may serve to make this clear.

"The peculiar custom of appointing different kinds of persons to be Brahmins is noteworthy. During Chaitra, the last month of the Bengali year, it is open to all local Hindus, men or women, irrespective of class or caste, to take up the role of sannyasins of Shiva, in Tarakeshar as well as in other endowed temples dedicated to Shiva. These are called Vrata-Brahmins and are invested by the Mahant, or Chief Priest, with the sacred thread, the ochre robe and the mendicant's

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staff. They observe, for that month, a rigorous asceticism, and while so doing they are accorded the rank and dignity of Brahmins.

"Sitala Brahmins and Nag Brahmins are of a similar type. These are merely experts in the art of treating small-pox and snake bites; but as such they are the acknowledged priests of Sitala (the godess of Small-pox) and Manasa (godess of snakes) and are treated as Brahmins, though not of that caste by birth. In the same class as the Vrata-Brahmins may be put the priests of Dharmaraja, though their *Vrata* or vow is not of a month but lasts through all the twelve, for life. This Dharmaraj is not Yama, the Lord of Death, to whom we Hindus give that title, but was the name of the Buddha, showing the Buddhist origin of these customs. In fact, it was a settled policy with the Buddhist monarchs, perhaps with the idea of lowering the prestige of the Brahmin born, to contrive in various ways the raising of all sorts and conditions of men to the diginity of Brahminhood."

REVIEWS & NOTICES.

Release. By Jinarajadas. Published by Theosophical Publishing House, Adyar, Madras. Price Re. 1.

It is a small volume, beautifully printed, superbly got up and written in a charming style. It is full of beautiful thoughts beautifully arranged and set in a beautiful literary casket. Every page is a source of unfailing inspiration. The writer touches upon Sanyas Dharam when he says:—

"When the lover who loves one is also the saint who pities all, then release is near."

We find an echo of Upnishadik thought in the following passage:—

"Each living thing is exhaling a joy. Joy is all round us. We need go nowhere to find it. Each particle of dust is

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singing a hymn to the Infinite Light, to ears that will hear. The grass, the hedge, the cloud, all things are whispering in wonder, " The Light! The Light! " Light to live in and to grow by is in every direction of space; and it pours into us when we become like it, child-like and God-like, shining, unaware, unto our perfect day.

When the soul as artist sees the beautiful essence of each thing, then the sway of the self is over, and release is near."

Higher Education in India, Past and Present.- Convocation Address to the Uviversity of Mysore on October 29th 1924 by Annie Besant D. L. Published by Theosophical Publishing House, Adyar, Madras.

Price As. 6.

Dr Besant is one of the most eminent expositors of Indian civilization. In the brochure under review, the learned doctor takes us through long vistas of time and acquaints us with the state of education in India during the various epochs of her eventful history. We are told of Kulpati Kanva's Ashram where 10,000 students were taught and fed. Then the learned doctor dilates upon the Sangams of the South and especially of the three famous Sangams of Madura, of which the first was said to have lasted for 16,149 years, the second 3 700 and the third 1850. She speaks then of the famous seat of learning Nadeya where as late as 1908 Mr. Ward found 30 Colleges and 250 pupils. Coming down to the Buddhist Age, Dr Besant speaks of the famous universities of Nalanda and Vikramasala and of the monastery of Jagaddala, the University of Kartaya and the twenty-two Viharas in Tamralipli. Most of these were destroyed by Muslims. After dwelling at some length on the Muslim Madrassas, she gives us interesting information about the state of Hindu education as the British found it. A Pathshala was found in every large village of

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Bengal where reading, writing, the composition of letters and elementary arithmetic and accounts, either commercial or agricultural or both were taught. The destruction of the village system and the introduction of English education destroyed all these schools, and the masses sank into ignorance.

The booklet is full of valuable information and is well worth a study.

Indian Ideals in Education, Religion and Philosophy and Art being the Kamala Lectures for 1924-25 *by Annie Besant D. L. Published by Theosophical Publishing House Madras. Price Re* 1.

Dr. Ashutosh Mukerji, Vice-Chancellor of the Calcutta University, founded a Trust in the name of his dearly loved daughter under which a Kamala Lecturer was to be appointed every year, to deliver three Lectures, first in Calcutta University and then in some other. Dr. Besant was the first Lecturer so appointed. The book under review is a reprint of these three lectures. The lecturer deals with Indian Ideals in Education, Religion and Philosophy and Art. All the three lectures are most learned and full of useful and valuable information. We commend the book to all educated men who value the priceless heritage left to us by our forbears, a heritage that will suffice not only for the intellectual and spiritual needs of our race but also of humanity.

Artha Shastra **Part** *I. by Principal Rajendra Kumar, M. A., of the Commercial College Delhi. Published by the Vyoparak Pustak Bhandar, Clarkharwala, Delhi. Price Rs.* 2-8-0.

The claim of the vernaculars and especially of Hindi, the *lingua franca* of India, to be the medium of secondary and higher educati(n is being recognised day by day

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even by those who are imprevious to all but bureaucratic influences. But original works on modern knowledge in Hindi are very few, even translations are not plentiful. Economics is a modern science which is a very popular subject of study in the universities of the civilized world. No National Indian University can afford to neglect this important subject. Suitable text books on economics are thus a sorely felt desideratum It is therefore, a matter for gratification that duly qualified scholars, possessed of the right sort of intellectual equipment needed for the task, are responding to the call of duty and producing the right kind of literature. The latest work of the kind is the book under review.

Principal Kumar is a learned man who has made a deep study of the subject. He has drawn especially upon Marshall and Taussig, but there is a great deal of original thought in his book and he has made a laudable and very successful attempt to apply economic principles to the peculiar conditions prevailing in India.

The book will help considerably in building up Indian economics. It is written in a pleasent and readable style and the various problems discussed are treated from a popular standpoint. The illustrations employed are apt, homely and happy and any reader of average understanding can follow the book. We commend the book not only to students of National Colleges but to all Hindi-knowing men and women who care to keep themselves abreast of the times.

Tapasvi Bharat. By M. Chunilal Khanna. Published by Shiromani Pustakalya, Mohanlal Road, Lahore. Price 4 annas.

It is a small booklet in Urdu giving a brief story of the life of Bharat, one of the chief heroes of the great epic, the Ramayana.

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The story is interestingly and at places even arrestingly told, but the language needs improvement and revision.

Dilchasp Kahanian. Compiled by **Professor Ram** *Surup Kaushala, Vidya Bhushan. Published by* **Lala** *Chunilal Manager Shiromani Pustakalya, Mohanlal Road, Lahore. Second Edition, Price 5 annas.*

This beautifully printed Urdu booklet consists of 50 moral tales written in simple language and a pleasant style. They are most suitable for young children. We would recommend it to parents and teachers of young boys. They can buy copies and present them to the children.

EDITORIAL REFLECTIONS.

THE ALL INDIA CONGRESS COMMITTEE MEETING AT PATNA.

The All India Congress Committee met at Patna and duly registered the edict of the Mahatma drafted in consultation with the Swarajists, the custodians of Gandhi's political conscience. This edict constitutes the last and final step of the *Great Surrender*. The Mahatma feels that, with the Hindus and the Muslims at logger-heads and his late lieutenants dying to pick up crumbs from the official tables, he is absolutely powerless to control forces of disintegration and disruption, which are a direct consequence of the failure of the Non-co-operation movement. It is, however, doubtful that the Great Surrender will be productive of any great good to the country.

The Swarajists are liberals in disguise. They indulge in tall talk about uniform and consistent obstruction, but in practice they co-operate, oppose and obstruct as the

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occasion requires. Their method is the method of whining, snarling and threatening protest, while that of the moderates is of fawning and barking protest. Both methods are equally futile. Before the non-co-operation movement, these methods sometimes succeeded in influencing the decisions of the Heaven-born service, for the bureaucracy did not know exactly what were the sanctions behind these strong and silent protests.

The country was moved to strenuous and desperate action by the Mahatma. Protests gave place to deliberate defiance of authority, premeditated and regulated challenge to the powers that be, brave and fearless disregard of Law and Order and a declaration of non-violent hostilities and relentless warfare. For a time, the bureaucracy felt the ground slipping from under its feet. The war was carried on with ceaseless vigour on both sides. The Indian General happened to be a saint first and a warrior afterwards. A few non-combatants on his side broke the rules he had laid down. The General cried a halt and issued orders for a retreat. The orders were obeyed, but the soldiers looked sullen and resentful The General was not treated generously & chivalrously by the enemy. He was arrested and clapped into Jail. One of the wings of the National Army, which consisted of Indian Ulsterists—who acknowledged India as their mother-country merely because no other land claimed or accepted them as its own and who desired to share with the foreign rulers dominion over the majority of their countrymen and had joined the national forces merely because their united will had been flouted in one particular—was won over by cajolery and promises of special treatment. The chief reason of this winning over was the overthrow, owing to causes for

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which the British Government was not directly and visibly responsible, of the sectional cause for securing the triumph of which alone—and not from motives of patriotism—they had entered into a defensive and offensive alliance with the Indian Patriots.

No protests can avail now, no resolutions carried with acclamation can move the hearts of our rulers, no memorials can disturb the equanimity of the gods installed in their temples on Olympian heights and no joint amendments adopted by the mock Legislature—which has been established not to enforce the will of the people and register the decrees of articulate public opinion but to play at making laws by hammering away at the legislative anvil again and again—can interfere with the round of gaieties at the Viceregal palace at Simla or Delhi for the simple reason that the nationalists in India have proved themselves to be not loyal and law abiding subjects, craving for detached favours and impatient because they come slowly, but defeated rebels who claim back their own and are now whining merely because they failed to bite.

The conquerers will not engage in reprisals, they will even grant an amnesty; but only if the rebels will return to loyal submission and not seek to get by empty and impotent threats what their determined resistance failed to get them. Their resistance failed because their general was too saintly to be a successful warrior and because their allies placed sectional before national interests. Bluff will avail them no longer. Let them silently organise their forces and strike again at the psychological moment.

A section of the Swarajists are, however, in no mood to do that. Silent organization requires abstemious

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habits, life of austerity and penance and readiness to suffer. They have suffered enough in jails, they are now eager to have a taste of the fleshpots of Egypt. They can wear Khaddar no more. It hurts their skin. They long to clothe themselves in delicate muslin. They can be teetotallers no longer. They must drink the health of high officials and be toasted by them. They have worn the Gandhi cap and the unfashionable kurta long enough. They are straining at the leash and are eagerly looking forward to the moment when they will have freedom to stiffen themselves up in Parisian garments of the latest design. It is for these reasons that we say that the Great Surrender will prove absolutely fruitless and barren of tangible results. Even though the Yarn Franchise has been thrown into the back ground, the ardent spirits among the Swarajists are not satisfied. They would abolish it altogether. The compulsary wearing of Khaddar galls upon them. They will not even consent to insistence upon the wearing of Swadeshi garments by Congressmen on the ground that the Congress must be a predominantly political body and the Prodigal Son—the Liberal *cum*-Independent group—must be welcomed back to the Congress. As regards the first ground, it need only be said that he is but a poor politician who does not understand that political domination is not only maintained by means of economic exploitation but for the sake of it. And how pray can you remove the one without destroying the means of maintaining the other? How can economic exploitation cease, unless the nation passes a self-denying ordinance and decides to boycott all foreign goods, especially foreign cloth which is the chief import into our impoverished country.

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This is the negative aspect of Swadeshi. The positive aspect is Khaddar *i. e.* the exclusive use of home-spun and home-woven cloth. Khaddar, and not mill-made cloth, can, under the present circumstances of the country, work out the *political* salvation of this country. The foreign exploiters will not let the British Parliament give up political domination so long as exploitation is not rendered impossible. If you start mills, the Excise Duty is there to nip the textile industry in the bud and to make it unprofitable for you to carry on your mill industry. If the Excise Duty is removed and protective tarrif is levied upon foreign cloth, the foreign capitalist will shift his plant to India, profit by these legislative enactments and undersell the output of Swadeshi mills. The Government will never consent to the imposition of punitive duties on the outturn of foreign-owned mills run in India. It is, of course, unthinkable that the foreign capitalist will come over to India and employ people to spin and weave. This sort of investment cannot be expected to be paying for him. If our agriculturists, who constitute about 73 p r cent. of the population, adopt hand-spinning and hand-weaving as a supplementary occupation, they will be able to produce all the cloth that the country needs and if they form co-operative societies and deal directly with the urban consumer, they will find this occupation sufficiently lucurative and the urban consumer too will not be required to pay prohibitive prices. If that is accomplished, the motive for British domination will be gone and that will effect the advent of Swarajya. Boycott and Khaddar are, therefore, a political necessity for India and a direct means of attaining Swarajya. If Mr. Sriniwas Shastri is not a believer in Swadeshi, the Congress can do without him until he finds out the error of his ways. It is poor logic

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to assert that because Mr. Shastri is Patriotic, the Congress must sacrifice its *raison d'etre* and surrender unconditionally to him. A man may be patriotic and yet wrong on a particular question. Sir Sankaran Nair has always been honest and yet he condemned the Gandhi movement in all its aspects and cited the I. P. C. and the C. P. C. in support of his view. There are patriotic people who believe that the country is not yet fit for Swarajya. Will the Congress change its creed in order to have them enrolled as members? We know of patriotic people who believe in untouchability, of others who do not believe in Hindu-Muslim Unity; of others again who believe that so long as Muslim preponderance can not be guaranteed, all efforts to win Swarajya are unpatriotic. Are the blind admirers of Mr. Sriniwas Shastri willing to oblige these "patriots" by extending to them a similar indulgence and deleting Hindu-Muslim Unity, equal rights for all Indian communities and campaign against untouchability from the Congress Programme? Personalities do count a great deal, but they must be sacrificed to principles if the painful necessity of doing so most unfortunately arises.

THE PRESIDENT-ELECT OF THE CAWNPORE CONGRESS.

The Reception Committee of the Fortieth Indian National Congress has accepted the recommendation of the majority of Provincial Congress Committees and has elected Mrs. Naidu President of the forth-coming session. Chivalry prompts us to support this decision and to congratulate both the Reception Committee and Mrs. Naidu on this choice. Mrs. Naidu is the first Indian Lady who has risen to the highest office which it is in the gift of educated India to bestow. All the respect for womanhood,

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which is an integral part of the civilization which we have inherited from the ancient progenitors of our race, comes to the aid of the feeling of gratification which asserts its sway in the first flush of excitement. But deeper reflection introduces another note and sobers down the enthusiastic delight. Even chivalry must be enlightened and discriminating and need not necessarily blind us to the realities of the situation. There is a lull in the country after the storm. All activity is paralysed. We are passing through a blind alley of which the end is yet not in sight. The office of the President of the Congress is not merely ornamental. The President is the elected head of the Indian democracy for full one year. India is a congeries of warring communities and jarring interests. It requires rare qualities of the head and the heart to be able to reconcile hostile interests, give sound advice to all sections and check-mate an ever-vigilant bureaucracy which is always playing a deep game. At this juncture, the President must be a person who is far-sighted, has a deep vision, is never guided by the impulse of the moment, has practical wisdom and has a thick skin. Now Mrs. Naidu would not be the gifted poetess that she is, if she was not an impulsive, idealistic and dreamy visionary, living not in the actual, throbbing, vital, restless and ugly present but in the dead, restful, golden past, or the charming, superb and perfect future. She lives either in retrospect or in prospect. She sways the hearts of our people by means of artistic phrases and literary craftsmanship and not their intellects by means of original contributions to the solution of many knotty problems which face us.

Her record of brilliant speech-making is magnificent. She has many a time smoothed the asperities of our public life, removed creases from the puckered forehead

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of many a public worker, heartened many a despairing soldier, introduced the sunshine of hope where there was formerly the gloom of despondency. But her record of constructive statesmanship is nil, perhaps it is the other way. Even the moderates protested against the ill-advised and hasty eulogium that she bestowed upon General Smuts. The astute warrior and statesman captured the heart of the impulsive songstress that India had indiscreetly chosen as her ambassador. The ambassador was charming but the shrewd soldier was charm-proof and by means of firmness and urbanity - which qualities storm feminine hearts—cast a spell over the charmer. Then her advice to the East Africans to cease non-payment of taxes—tendered as soon as she landed on African soil on the spur of the moment without in the least studying the situation—brought them disaster. The glamour of her personality and phraseology enabled her to rush the resolution through the East African Congress. But it was a resolution which could never be carried out. Our countrymen in Kenya are for the most part either Government servants or servants of European firms or shopkeepers who cater for European settlers As soon as the no-tax campaign was started, the Government began to reduce their establishments or to employ European clerks and the settlers began to boycott non-co-operators. The result was a complete and disgraceful collapse of the passive resistance movement in Kenya. In Uganda and Tanganyika Territory, it was not tried at all. In Zazibar Protectorate the Indians have hardly any substantial grievances. Many Indo-African leaders that met us deplored the thoughtlessness of elders in India who chose Mrs. Naidu to be their accredited messenger to East Africa at a time when they needed sage advice coolly tendered and not political fireworks and hocus pocus. Then the people

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there had taken to khaddar. This worthy lieutenant of Mahatma Gandhi advised them to discard indigenous styles of dress and to ape Europeans so that they might hold their heads up before the latter. If blind imitation were a means of asserting national self-respect, the African natives would not be undergoing a process of gradual but sure extinction. For a modernised African is perhaps the original of the picture in advertisements of of monkey-brand soap. The result is that almost all the money that the Indian earns in East Africa is drained by the foreign merchant and the mother-country starves, while her sons abroad fill the pockets of the foreigner. This is a direct tragic result of Mrs. Naidu's diplomatic —God save the mark!—mission to Africa. Is the Presidentship of the Congress a reward for Mrs. Naidu's achievements in that continent?

We acknowledge that Mrs. Naidu is a splendid lieutenant when the General is near at hand to correct vagaries, to check extravagances and to restrain gushing hysterics due to an imagination running riot. She is a creeper that reveals its charm most when there is a firm tree round which it can twine itself. She clings to prophets and goes about singing their message in ringing musical silvery tones. At one time Gokhale was her hero. After his demise, the lesser fry had their turn. Now it is Gandhi who is the god of her worship. And yet she is Gandhite only when she is with the prophet. As soon as she is outside the orbit of the great magician's personal magnetism and compelling presence, she asserts her independence or in other words unconsciously succumbs to the influence of the great stage-manager and tactician of the Swarajya party *i.e.*, Mr. Moti Lal Nehru whose perpetual smile and amiable manners have entrapped cleverer persons than Mrs. Naidu can ever claim to be. Nobody knows—not

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even Mrs. Naidu herself—whether at the present moment she is a Gandhite or a Nehruite If she knew her own mind, she would not be a poetess, for a genius never fully understands his or her own message. He or she simply passes it on as it is given to him or her leaving it for others, whose understanding is less volatile, to interpret it in various and even conflicting and contradictory ways. Perhaps that is why Moti Lal, the Swarajist father and Jwahar Lall the Gandhite son have both supported her candidature with equal fervour. Perhaps the fates have so ordained that, at the most critical moment in its life, the deliberations of the Indian National Congress are to be presided over not by robust common sense but by mystic elusiveness. We may, of course, be entirely wrong. Mrs. Naidu is perhaps meant to be, like the British sovereign, a majestic non-entity entitled to all the honors due to her exalted position but burdened with none of the responsibilities which have hitherto appertained to it. Perhaps Mahatma Gandhi and Pandit Nehru will act as constitutional advisers to India's uncrowned queen during her short reign. She will reign while they will rule. If that is understood, all that we have said above may be regarded a mere theoretical dissertation.

THE ARRESTS.

On the eve of the Congress Session at Cawnpore, the Government has arrested some prominent Congressmen in the United Provinces in connection with Kakori Train Dacoity. So long as the evidence against them is not before the public, it is difficult to form an opinion about their actual complicity in the crime. All that their countrymen can say about many of them is that they will continue to believe in their innocence unless the contrary is proved. Over-zealous officials have not always been scrupulously discriminating at the time of

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making wholesale arrests. Let us hope for the best and await the decision of the courts

THE SOUTH AFRICAN INDIAN QUESTION.

Mr. C. F. Andrews writing to *Young India* about the new Bill which Dr. Malan has introduced in the South African Legislature says:—

> This bill, if carried into law, will segregate Indians first in the towns and then in the country, and will destroy not only their shop interests in Durban and elsewhere, but also will evict many landholders from the land in the Upland Districts of Natal. It will also take away from them very many other important rights. But in addition to all these things, it aims through its imigration clauses at repatriating under forcible measures a very large part of the Indian community resident in Natal. It will work havoc in that community; and by the pressure of both these bills together it is hoped by the South African Europeans that the Indians may be induced, or more truly speaking forced, to leave the country. Dr. Malan, the author of this new measure, frankly declares that this is his own intention, and that he wishes to get out of the country as many Indians as possible.

What matters it, if the Smuts-Gandhi Agreement has been practically torn to pieces! What matters it, if the established rights of the Indian community in South Africa are being trampled under foot! Lord Reading and Sir B. N. Sharma are exchanging compliments at banquets and the other Indian Members of the Viceroys's Council are enjoying themselves at Simla and thanking the Lord that they have no dear and near relatives in South Africa to share the indignities being heaped upon the Indians. Why should the Viceroy take strong action? He is the agent of the Parliament of the British Empire minus India, responsible to Great Britain and Greater Britain, not to the Indian people. As egards the Indian Members, each one of them fully

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realises that he owes his high office to the patronage of the nominee of the British Grovernment and not to the suffrages of his countrymen. And the Swarajists members of the Assembly! What can they do except pass a resolution in the Assembly which will be consigned to the dust-bin and move an adjournment of the house, which motion the Hon'ble Mr. Patel will surely rule in order. When the discussion is over and the enthusiasm has evaporated, they will adjourn to Hotel Cecil, hold a party meeting and decide how most effectively to cajole the Independents and flirt with the Liberals! Poor souls! What about the National Congress! It has appointed a day on which protest meetings will be held and Hindus and Muslims will fraternise and disperse and then break one another's heads at the earliest opportunity. Whom must our afflicted brethren in Africa look up to then? Surely to the Lord of the Universe who is All Justice whose mills grind slowly but surely and to the Divine in them which if properly mobilised into effective action will secure them a victory which historians will record with pride and exultation. But where is the Gandhi who will stir the Divine in them into action? Where? replies the echo.

THE DARWINIAN THEORY.

A Court of Law in the reactionary State of Tennessee has decided that it is criminal for a professor in the State to inculcate the principles of Darwinism. This has attracted the sympathies of those who are for fair play and would taboo no teaching by legal enactment. And the Darwinian Theory is enjoying a brief spell of notoriety. Meanwhile Professor Wood Jones of the University of Adelaide is proclaiming about his own view that Darwin was mistaken and monkey descended

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from man, not man from monkey. He thinks the missing link will never be discovered, despite what Sir Arthur Smith Woodward may say. Perhaps it will ultimately be established philosophically—science in the strict sense of the term has no jurisdiction in a matter like this—that not only monkeys but all lower animals encase the degenerate souls of erring humans serving their term of imprisonment and being purged of evil propensities either through the operation of the Law of Disuse or that of the Law of Satiety.

THE RESTORATION OF INDIAN CULTURE.

It is a matter for supreme gratification that, although Imperialist Britons think it a sacred national duty to underrate and undervalue, on political grounds the civilization and culture of subject races, there are Englishmen and English women who study Indian civilization in an impartial spirit of sympathetic understanding and are not afraid of conclusions which would inspire Indians with pride in their past and consequent hope for their future. Sir John Woodroffe, writing in the September issue of *Current Thought* (Madras), quotes from "a wonderful letter" written by the wife of George Boole, author of Boole's law. It was of his book, "Laws of Thought," that Herbert Spencer said that it was the greatest advance in logic since Aristotle. In the wonderful letter Mrs. Boole says at one place!

"I do as George Boole and De Morgan did. I bow my head in reverent thankfulness to that mysterious East, whence come to us wafts of some transcendent power the nature of which we ourselves can hardly state in words."

The great mathematician Professor De Morgan said, in his Preface to '*Maxima and Minima*" by Chandra, the great Indian scholar of Mathematic

attle, and average

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"the English forget that there still exists a body of (Hindu) literature and science which might well be the nucleus of a new civilization, though every trace of Christian and Mohammadan civilization were blotted out of existence." Sir John Herschel in his article on "Mathematics" in Brewster's Cyclopædia says: "The Brahmasiddhanta, the work of Brahmagupta, an Indian astronomer of the 7th century, contains a general method for the resolution of indeterminate problems of the second degree, an investigation which actually baffled the skill of every modern analyst, till the time of Lagrange's solution, not excepting the all-inventive ruler himself"

Indian Culture needs restoration. We are thankful to sympathetic foreigners who are helping us in this work. And yet they are not foreigners. Indian Culture has a universal character. It is a heritage left by Indian sages to the entire human race, without distinction of caste, color or creed. It is a culture which was developed by the ancestors not only of Indians but all the races, civilized or degenerate, that inhabit this earth. The Indian descendents of these rishis have, however, a peculiar duty to discharge. They have kept the tradition of this culture unbroken. Let them now investigate its potentialities and, while doing so, invite the co-operation of other branches of the human race. Then and then alone can this gigantic task be accomplished with any degree of success.

THE GOLDEN RULE OF AHIMSA.

Shree Ghatkopar Sarvajanak Jivadaya Khata (an association for saving milch cattle from going to Bombay Slaughter Houses) has published its annual sity ort and circulated it as a supplement to *Young India*. that Report is interesting reading. It opens with a

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passionate and reasoned appeal both to Non-Hindus and Hindus. The appeal to non-Hindus is thus worded :—

We address this appeal not only to Hindus, but to Musalmans, Christians and all who claim to worship the God of Mercy.

To the Musalmans we humbly submit, that if they call upon the Almighty as Rahman, Rahim, Fazil and Karim (the Merciful), they dare not claim a monopoly of God's Rahm, Fazal and Karm (Mercy) for mankind and deprive the lower animals of all share in this divine gift. It is impossible to maintain that the killing of an animal is not as repugnant to God as the killing of a human being. Man, as the lord of the creation, dare not misuse his power in order to tyrannise over the rest. On the other hand, *noblesse oblige*. High privileges imply correspondingly great responsibilities, and man therefore is truly the lord of the creation only when he extends to the sub-human species not only the same consideration and protection as to his own race but even more. The only real superiority is the superiority of service and self-devotion, not the superiority which enables us to sacrifice others to our own appetites. The story of Ebrahim's sacrifice asks us to consecrate our dearest and nearest to the service of God, and gives us the consolation that as God never tries man beyond his capacity, He may in His mercy rest content with only an insignificant portion by way of symbol and return to us the rest, provided that we offer Him our all. We can only offer our first-born; God, if He pleases, may spare him for us, and accept instead a goat, that is to say nothing at all, taking the will for the deed. The only real sacrifice and the only sacrifice truly acceptable to God is the sacrifice of our own selves. To the Christians, we submit that if the Lord enjoins upon them to love even their enemies, they dare not exclude the lower animals from the benefit of the universal law of love.

On the lower ground of expediency, too, to slaughter, cattle, in the last analysis, is only to slaughter our children and ourselves. Heavy infant mortality and the low average

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expectation of life among adults in our country are directly traceable to this terrible waste of invaluable nutrition for man.

There is a tradition (Hadis) according to which Hazrat Mahummad Mustafa is reported to have said, 'Cow's milk and ghee possess invaluable medical properties while cow's flesh is the fountain of disease.' And what is true of cow's flesh is equally true of all other kinds of meat. It is a fact well established by the testimony of the medical profession all the world over that meat-eaters are susceptible to a variety of diseases from which vegetarians are immune.

Musalman rulers elsewhere (*i. e.* Khalifa Abdul Malik of Iraq in the early days of Islam and H. M. the Amir of Afghanistan at the present day) have prohibited cow slaughter. The Emperor Babar stopped the slaughter of cows, and in a will, which is still preserved in the Bhopal palace library, enjoined upon his son Humayun a continuance of this salutary policy. Cow slaughter was forbidden by the Emperors Akbar, Jehangir, Mahummad Shah, and others. It has been prohibited now-a-days among others *viz.* H.E.H. the Nizam, H.H. Nawab Saheb of Radhanpur, H.H. the Shaikh Sahib of Mangrol (Kathiawar) and the Nawab Saheb of Murshidabad (see Nazir Ahmad Sahib Sitapuri's Urdu pamphlet "Islamic Goraksha").

We endorse every word of the following appeal to meat-eating Hindus.

TO MEAT-EATING HINDUS.

You are pledged to and anxious for cow protection, but we venture to suggest to you that you cannot save the cow unless you save buffaloes, goats, sheep and other animals as well. You must observe our old canon of interpretation in virtue of which काकेभ्यो दधि रक्ष्यताम् । means that you must guard the curds not only against crows but against the world. In the injunction "SAVE THE COW", the word 'COW' does not exhaust all the animals you are to save but is used merely as an illustration. The emphasis is on the word 'Save', not on 'Cow' which is an inclusive and not an exclusive term. If you consult the cow whom you honour by the proud name of

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mother, she will be the first to object to this odious discrimination in her favour and to volunteer to be slaughtered in preference to the other animals whose mother she is no less than yours. But as a matter of fact you will find that your slaughter of other animals necessarily involves the slaughter of cows, and you cannot be free from the guilt of cow-killing so long as you continue to send other animals to slaughter. That is the beauty of Religion.

स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ।

Even a little of this *Dharma* saves from a great peril, because the little serves as a seed which in course of time grows into a mighty Ashvattha Tree. Remember the story of the highway robber who promised a religious teacher that he would never tell a lie, subseqently found that he could redeem his promise only by a complete change in his ways of life and thus from a sinner was converted into a saint. Cow protection, similarly, implies and is impossible without the protection of other animals as well. Every one knows that the Hindus' consumption of mutton &c., and avoidance of beef is responsible for the dearness of the first and the cheapness of the second kind of meat. If the Hindus give up mutton &c., as they have given up beef, mutton &c., will be cheaper than beef, and thus non-Hindus will take to mutton &c., as they are now compelled to take to beef. So long as mutton is dearer in price than beef, every Hindu who takes mutton is guilty of cow slaughter. He kills all the sheep and the goats, and compels non-Hindus to slaughter cows. Thus there are two arguments why you should give up all meat. In the first place, there is no sense absolutely in avoiding the flesh of one animal and consuming that of all others. Life is as dear and death as painful to the goat or sheep as it is to the cow or for that matter to yourself, and killing the goat is no less sinful than killing the cow or a human being. Secondly in avoiding beef and taking all the other kinds of meat, you defeat even your limited object of saving the cow. By giving up mutton &c., it is possible for you to save many cows, and if knowing this all the while, you do not give up mutton, you are as guilty of cow slaughter as if you actually slaughtered cows yourselves. It is a poor sort of non-co-operation with Muslims which the Hindus of holy Prayag are reported to be practising by proposing to erect a slaughter-house of their own. We invite them to eschew all meat for the period of a year and see for themselves what a large reduction they will thereby be able to effect in cow slaughter.

The following table embodied in the Report shows how appalling is the number of dumb animals slaughtered in our country every year.

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Statement† of ainmals slaughtered in some of the various Municipal Slaughter Houses of our country during one year From 1st April 1923 to 31st March 1924.

No	Town	Cows	Buffaloes	Bullocks	Calves	Total	Sheep & Goats
1	Calcutta	83621*	4358	*	2335	90314	262074
2	Bandra (Bombay)	33723	11396	13035	...	58154	786342
3	Shahjahanpur ...	25653*	*	*	*	25653	...
4	Delhi	2956*	*	*	*	29565	190789
5	Howrah	13154*	187	*	...	13341	10291
6	Lahore	6322	4566	549	...	11437	198949
7	Sialkot	6258*	*	*	*	6258	26492
8	Sholapur	5190	3510	2655	260	11615	68164
9	Meerut	5062	2438	1247	706	9453	14427
10	Cawnpore	5914	1171	3444	34	10563	43890
11	Lucknow	2485	7215	1457	...	11157	118530
12	Ahmedabad ...	1866	4208	7912	142	14128	80223
13	Pazundaung(Ran.)	6753	1363	17581	812	26509	153558
14	Karachi	2382	173	2216	608	5379	159768
15	Akola	4121*	...	*	...	4121	13462
16	Bahraich	2424	1681	796	...	4901	8589
17	Agra	2260	2851	2457	3029	10597	43363
18	Gorakhpur ...	2180	1966	176	...	4322	36924
19	Bhusawal	1978	...	...	...	1978	7142
20	Godhra	5101*	*	*	*	5101	...
21	Jubbulpore ...	6940*	*	*	*	6940	11979
22	Rewari	1230	3381	351*	163	5075	4677
23	Muttra	1224	1227	2492	508	5451	8204
24	Ghazipur	1975	129	462	...	2566	4961
25	Dacca...	2612	...	806	5642	9060	28842
26	Rajahmundry ...	833	1778	298	10	2919	20450
27	Vizagapatam ...	1080	920	37	3	2040	18793
28	Kurla (Bombay)	...	7705	...	...	7705	...
29	Broach	350	1721	461*	*	2532	15045
30	Trichinopoly ...	2994	61,	1243	...	4298	92977
31	Surat	409	1523	1511	33	3476	92450
32	Coonoor	2386	...	...	...	2386	9890
33	Akyab...	1965*	32	*	1166	3163	497
34	Burhanpur ...	1575	289	614	...	2478	9509
35	Deragazikhan ...	100	99	1243	1430	2874	5037
36	Malegaon	1673	1176	...	33	2882	...
37	Nadiad	2	1793	9	...	1804	2654
38	Mangalore ...	1724	...	...	...	1724	4521
39	Mysore	682	570	2086	...	3338	53241
40	Malkapur	476	815	1450	...	2741	1894
41	Monghyr	267	888	44	...	1199	16390
42	Dohad...	1019	263	862	...	2144	5109
43	Dhulia	921	180	646	...	1750	11645
44	Shikarpur	418	488	289	...	1195	34460
45	Belgaum	414	777	463	...	1654	5963

† From figures supplied by authorities.

* This shows that animals in this column are included in the figure mentioned against the name of the town in the same line.

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We have always believed that Mahatma Gandhi's doctrine of non-violence, which is only a truncated edition of the ancient doctrine of Ahimsa, can never spread so long as there are people in India who would mercilessly and wantonly murder innocent fellow-creatures merely in order to gratify a perverted taste. There are no grounds on which the killing of innocent animals nay our benefactors in the dumb creation can be justified which would not sanction with greater force the eating of enemies taken in war. In what respect is meat-eating a less culpable moral offence than man-eating? The question of taste does not help the meat-eater. Cannibals report that human flesh is much more delicious and well it may be for it is certainly very tender and moreover the man-eaters are a greater authority than mere meat-eaters, for they have tried both varieties. What is the use of establishing Societies for the Prevention of Cruelty to Animals and fining people for overloading mules, if slaughter-houses are permitted within the precincts of what are called centres of civilization?

GURUKULA SAMACHAR.

Motto I.—By Force of *Brahmacharya* alone have sages conquered death—*The Veda.*

Motto II.—The welfare of society and the justice of the arrangements are, at bottom dependent on the character of its members.....There is no political alchemy by which you can get golden conduct out of leaden instinct—*Herbert Spencer.*

THE VACATION.

Principal Ramdeva spent the vacation at Mussourie for the most part, but he found time to attend the

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anniversaries of Simla and Kasauli Arya Samajes. Other professors spent the vacation at home, especially the Bengali professors who are always most anxious to be in the midst of their people at the time of Durga Pujah. As regards the students, some of them had trips to the hills. A party of professors with their families was to have proceeded to hills, but the whereabouts of the party are unknown at the time of writing these lines. Professor Satyaketu Vidyalankar spent a considerable part of the vacation at the Servants of India Society Poona and devoured voraciously numerous volumes of the Library. We only hope there was no intellectual gluttony

OUR BUILDINGS.

Thank God, there was no flood this year and the remnants of our buildings are quite safe and sound.

Mr GOPAL.

Mr. Gopal B.A., Manager Indraprasth Gurukula, spent a few days at Hyderabad (Deccan) collecting donations for the Gurukula Building Fund. His efforts met with unprecedented success. About 10,000 Rs. were subscribed. We congratulate both Mr. Gopal and the Aryan public of Hyderabad on this success.

SANATAK VIVEKANAND.

On the occasion of the Simla Arya Samaj Anniversary, Sanatak Vivekanand Vidyalankar exhibited marvellous and astonishing feats of archery and physical prowess. The performances were attended by the *elite* of the town. He is now at Bharatpur in response to the invitation of His Highness the Maharaja.

THE KANYA GURUKULA.

The second anniversary of the Kanya Gurukula Delhi will be celebrated on the 15th and 16th of November. We hope that Aryan ladies and gentlemen will muster strong on the occasion and a large amount of money

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will be collected on the occasion. The institution has on its rolls about 100 girls and the staff consists of the Lady Principal Kumari Vidyawati Seth B. A., who is working gratis with her revered elderly sister and is the life and soul of the Gurukula and several highly-educated young ladies most of whom are working there at considerable self-sacrifice. All Arya Samajes must open subscription lists forthwith and the well-wishers of the institution must set to work at once. We have every hope that not less than ten thousand rupees will be subscribed on the occasion.



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AND

GURUKULA SAMACHAR.

1925

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Personality of God.—
Pt. Ganga Prasad M. A.

Religion In East Africa—
Pt Chamupati, M. A.

Physics in Ancient India
—Rao Sahib K. V.
Vaze, I. C. S.

Full contents inside cover.

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CONTENTS.

		Page.
1.	Personality of God—Pt. Ganga Prasad M. A. ...	595
2.	Religion in East Africa—Pt. Chamupati, M. A. ...	598
3.	Atmadarshan or God-Consciousness—T. L. Vaswani...	602
4.	Physics in Ancient India—Rao Sahib K. V. Vaze, I. C. E., Nasik	604
5.	The Parables of Jesus—Mr. Mahesh Chandra Ghosh ..	614
6.	Revival of Hinduism and Swami Dayananda—Mr. Satish Chandra Banerji	624
7.	The Problem of Education in India II—Prof. Deva Raj Sethi, M. A.	63
8.	Contemporary Thought Reviewed—	
	The "Dinosaur" Pictograqh Discovery	63
	The Antiquity of Human Culture	64
9.	Reviews and Notices	64
10.	Editorial Reflections—	
	The Lahore Arya Samaj Anniversary	64
	The Mahatma's Penance	65
	The Revolt in the Swarajya Party	65
	Hindu Idolatry	65
	Abolition of Excise Duty	655
	Collapse of Islam in Turkey	657
	Mr. Hardyal and Vegetarianism	65
	The Indion Origin of Maoris	66
	Europeanized Turkey	66
11.	Gurukula Samachar	66

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THE

VEDIC MAGAZINE.

सर्वेषामेव दानानां ब्रह्म दानं विशिष्यते । (मनु०)

Of all gifts that of Divine knowledge is the highest & noblest

VOL. XXIV No. 10.	DECEMBER. 1925, POUSH 1982. Dayanandabda 101.	WHOLE No. 206 THIRD SERIES No. 22

PERSONALITY OF GOD.

(BY PANDIT GANGA PRASAD, M. A.)

The comparative merit and importance of a religion may well be judged by the conception of God which it teaches: for after all the chief function of religion is to lift the minds of its adherents to a higher power.

There are very few religions if any which believe the supreme deity to be a corporeal being. Our Sanatanist brethren too now mostly admit that God is incorporeal, though they believe in the efficacy of worshipping corporeal objects for ordinary or less advanced people. But even among those religions which believe in an incorporeal God there are various grades and shades of beliefs and important differences of opinions about the nature and attributes of the Deity. The *Personality* of God is an important point of such difference.

Whether God is a personal or impersonal being is a vexed question. It was this which chiefly brought

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in 1880 the rupture between the Arya Samaj and the Theosophical Society, after the latter had for some years been affiliated and recognised as a branch of the Arya Samaj. It is this which marks out the pure and sublime theism of the Vedas from the anthropomorphic notions of God as taught by the Semetic religions (Judaism, Christianity and Mohammedanism) on the one hand, and from the pantheistic teachings of neo-Vedantists, Theosophists etc, or the vague and hazy notions about the Absolute as taught by certain agnostic philosophers like Herbert Spencer.

It is difficult to say whether God as taught in the Vedas should be called a *Person* or not, for personality has not been clearly defined by the philosophers. According to most of them its essence consists in a *will*. But it should be remembered that according to the Vedic religion God does not possess an arbitrary will like that of human beings. On the contrary His will is identical with His law. In the Bible and the Quran God is depicted as a being subject to all the passions and emotions of a human being. For example in the Bible we find him cursing Adam and Eve and repenting that he had made man. In the Quran he is described as cursing the infidels and making wars with them. Such notions are entirely foreign to the Vedic theism and if they are to be connoted by *personality* then we would not say that God is a *person*.

We can call God a *person* in the same sense in which we call Him "Purusha" namely he who fills all space as the human spirit fills a body, **पुरुषः परिषादः पुरिशयः पूरयते वा (निरुक्त)**. The entire physical universe is the body of which the soul is God. It is in this sense God is described as **विराट** *Virat* or **पुरुष** *Purusha*

Mohanlal, Publisher.

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famous *Purusha Sukta*. The Atharva Veda (X, 23, 4, 32—34), also describes him in the same way by saying that the earth is His feet, the heaven is His head, the intervening space His stomach, the sun and the moon His eyes, heat or fire His mouth, and the atmosphere His breath or lungs. This is of course clearly figurative, and has been beautifully explained by the late Pandit Gurudatta M. A. in his Vedic Magazine No. 1. Nobody can possibly say from this that God is constituted like a human being, much less that He has the emotions or limitations of a human being. He is the source of all intelligence, the maker of the whole universe and father of mankind, to whom prayers are addressed.

Herbert Spencer, while speaking of his *Absolute Unknowable*, says as a true agnostic, "Duty requires us neither to affirm nor deny personality." But he is inclined to Deny personality, and adds that Christians "make the erroneous assumption that the choice is between personality, and something lower than personality; whereas the choice is rather between personality and something higher." (*First Principles p.* 31). There is considerable force in the remarks quoted above. Again he adds, "Is it not just possible that there is a mode of being as much transcending Intelligence and Will as these transcend mechanical motions?" (*Ibid*).

Though essentially *agnostic*, Herbert Spencer's philosophy is certainty not *atheistic*. Indeed in some respects his ideas of the Absolute come pretty near the conception of Vedic Deity. He does not believe in a creator *ex nihilo*. According to him the Absolute is "Infinite and Eternal Energy from which all things proceed." It [illegible] the substance at once of material, and mental [illegible]tence." It is "the Ultimate Reality." It is "the

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All being," "the ultimate cause from which humanity individually and as a whole in common with all other things has proceeded." It is the unknown cause of which the entire cosmos is a manifestation."

On this Mr. Harrison, a leading Positivist exclaims; "Here all is said that need be said of God." He accuses Herbert Spencer of preaching a God while not allowing Theologians to do the same. On the other hand, Sir James Stephen while contrasting Herbert Spencer's positive assertions about the Absolute given above with his negative aspects of the same, remarks: "Mr. Spencer's conclusion appears to me to have no meaning at all. It is so abstract that it asserts nothing." (*Religion without God* by W. Arthour page 488—489). The fact is that Herbert Spencer's teaching is much more opposed to the anthropomorphic theology of Christianity than it is to theism itself. At the same time it is too vague and abstract. The Vedic conception of God is as free from these defects as from the anthropomorphism of Christianity.

RELIGION IN EAST AFRICA.

(By Pandit Chamupati, M. A.)

The natives of East Africa, though *dubbed* "Heathen" by Christian writers, are not without their own *conception* of God, to whom they think, man is responsible for his good and bad deeds. The theory of evolution, which traces a *gradation* in the ideaas of divinity, cherished by various sections of mankind, so that to *primitive* races it assigns very crude superstitions, from which, by a process of gradual development, some sort of *pantheon*, according to it, takes shape, to merge finally into pure *monotheism*, is entirely upset by cursory observation of the simple form of religion

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fessed by the East African Negro. He has neither idols, nor sacred places, nor therefore any temples of worship. His God, whom he calls "Mungu" is an abstract divinity. He relates no mythic tales of His earthly or heavenly life. Call to account an African servant for some fault in serving you, and he will at once answer, "Mungu" knows. Threaten to dismiss him, he will instantly reply, his trust is in "Mungu". Fine him; he will take it stoically, and say you are not cutting his hands..... ..these are the gift of "Mungu", and yet can earn him his bread. Such complete resignation is peculiar to this "barbarous" believer in "Mungu".

The East African has no system of worship. His innate trust in an omnipotent, omnipresent providence steels his heart against any mishap. His wants are few, incredibly few. His cattle are his main wealth. He eats of the abundant products, which mother Earth ungrudgingly supplies him. He wanders about in a state of nature, and only on market days hangs a piece of leather or a bunch of grass to hide his "nakedness". He has no elaborate home, and knows little of the sins of society. Any Negro may share with him the piece of bread which his labour has fetched him. With your black-skinned menial another Negro will come to sleep and if you ask what relation the intruder is to your servant, the latter wil nnhesitatingly say, he is his brother.

After a long drought, when "Mungu" has denied them a drop of rain throughout the usual season of showers, you may see the elders of a tribe, repairing staves in hand, to the highest hill in the vicinity. There they cry aloud, making gestures with their sticks. They confess, they are sinners and beg pardon. Some vague idea of the high abode of God is at the back of all this gesticulation. They mean to make their voice audible to "Mungu" in the highest heaven. Hence their choice of the highest spot, hence too their brandis[illegible] sticks so that they all the time point

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Before the British occupation of this territory followers of the prophet Muhammad appear to have been at work among the black population of these parts. Those of them who in public wear a flowing "Choga", are said to be Muhammadans. Their Islam, however, is neither deep-seated nor even elaborate. They know Allah and eschew pork. Further than this they find impossible to go with the Maulana. Today no missionary effort on the part of Islam is seen to be active among them.

The field of proselytisation is in these days entirely in the hands of the Christian Father. The missions of Christ with the prestige, and in most cases active help, of the government, are sowing their seeds broadcast among the natives. The European, otherwise quite unwilling to cross the colour bar, evinces, as minister of the Church, wonderful sociability. He not only mixes with the natives freely, but also takes part in every activity of their lives, as just one of them. You may see Salvation Army men beating the drum in a native township, to which all the residents in the neighbourhood both male and female flock, and join the tune struck by the followers of Christ. First curiosity, then innocent, ignorant imitation, and last of all conviction—these are the grades through which Christianity by and by finds its way into the inner recesses of their hearts. Priests of the Church of Christ have picked up all native dialects and composed hymns and songs in them. On the occasion of native dances they introduce their own tunes and by singing with the natives in a chorus, leave with them something that lingers about their hearts.

It is not my purpose in this article to point to the moral effect, elevating or otherwise, of Christianity on the daily life of the natives. I am of opinion that the Negroes, when they are coming closer and closer to the modern amenities of culture, do require some religious training. Beautiful as their native conception of Mungu and their relation to

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Him is, it is too meagre and elementary to satisfy their imminent refined spiritual needs. I have purposely kept back from the reader the social and physical evils to which the African is prey and to remedy which religion is *the* specific. It should be open to all communities to impress them with their own spiritual and moral ideas. The Christians have the advantage in that a Christian Government is at their back. In the very nature of things other communities cannot look for active support from that quarter. If they mean to make their mission flourish, they should commence an organised effort, depending for resources, not simply on Africa but on other countries also.

The Arya Samaj has its Church, the Mohammedans have their Mosques, the Sanatan Dharm Sabha has raised a temple, the Aga Khannies, the most opulent community in East Africa, has a commensurately magnificent House of Worship in a conspicuous quarter of the city; but all these edifices and the societies they represent minister to the needs only of immigrants into this country, who are already of the religious persuasion which their respective temples preach. In its way each of these associations is doing useful and solid work. But religion, as I conceive it, is a bridge over gulfs of colour and clime. It is a balm which should heal international wounds. And to achieve this end, it is in the highest degree essential that the mission which comes to push such an object to success, should command the services of whole-time workers and be entirely free from trammels of government control. Government clerks and men of business who sweat for their livelihood and even then earn their crumbs of bread from the table of government favour, can find little leisure and less liberty to hoist aloft the banner of the true religion of God. All praise to them for the wonderful work they are doing. Those, however, who exult, as they hear of the success of their Church in foreign parts, should make it a point to help them

s money and men, more than both these, with organisation

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whose centre they may locate where the activity of the mother Church may be the strongest. The outlook of the Church of Christ, which derives its resources from government aid is naturally narrow. In the interest of religion—*i. e.* not to let its scope squeeze down—it is necessary that Churches with other creeds should also be at work in the same field. Christianity will gain by the struggle and religion instead of being a hireling of politics, as it at present is, will become the spiritual guide and mentor of both the ruler and the ruled.

The religion of the ruling class consists in their white superciliousness. In name they are Christians, but in the cautious distance they keep from all men of other colours, they seem to keep Christ away. Between them and Indians there is the Goan community. They have come from India, but being subjects of Portugal, they give themselves out as Portugese, not Indians. Law of the land treats them as Asiatics, though in their mode of life they have completely adopted European style. Socially they are Christians. A wise missionary may use them as a link between Europeans and Asiatics. Africa, of all continents, affords opportunities of effacing all differences of race and colour. The problem is a difficult one, it will take centuries to solve. Religion alone can attempt it, and to make it capable of doing so, you have first to rid it of the awckward position of dependence, which in the hands of Christian Missionaries, it at present holds. To India the birth-place of Kanva and Buddha, whose messages of brotherhood healed the sufferings of man-kind long, long ago, the woes of divided humanity should again make an effectively strong appeal.

Atmadarshan or God-Consciousness.

(By T. L. Vaswani.)

Many theologians! But they are often dogmatic and they oft talk from the tomes. The world needs *psychologist th*

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in religion, —men who would talk from *spiritual experience.* God-consciousness in the soul is worth all the books of all the theologians.

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Naturalism cannot go beyond nature. Humansim is satisfied with Humanity.

Beyond both is the Spirit immanent in both. Naturalism can explain some physical aspects, but not the Movement of Life, nor its origin, final end, and destiny.

**
*

Einstein says that the language of some of the great mysteries of the Universe is mathematics. And mathematics is language of the mind. If so, the thought suggests itself that the Universe is of the mind, is Rational.

**
*

Here are 3 marks of the Seers, of those in whom had been opened the centre of Atmadarshan:—(1) *tapasya*,—born of *inner* renunciation, (2) *humility*,—born of love for all creatures ; (2) *purity*—born of communion with God the Beautiful.

**
*

Not alone through Saints does the Atman express Himself. A sinner, too, may become His vehicle. Life's most blessed moments are those in which we feel that we are, in however small measure, conductors of His electricity, carriers of His Message and Presence.

**
*

The *Atmadarshan* may come to the plain, ordinary man immersed in the day's toil and struggle. So a Czech sculptor, Bilek, in a wood-carving, represents a peasant father and mother carrying a new-born child and bent beneath the load of work yet with faces radiant with tender-

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ness and love. And underneath the figures is the significant inscription:—"Both to the Father with one united voice."

**
*

This Atma-darshan, like the sea overflowing the land, flooded the life of India in the long ago, flooded the ancient Aryan life in different departments. There was the pressure of the spiritual upon different spheres,—art, literature, science, commerce, politics, religion. Will the Ancient Ideal come back to rejuvenate a world that has forgotten God and Man in materialism and money-bags ?

PHYSICS IN ANCIENT INDIA.

(By Rao Sahib K. V. Vaze I. C. E., Nasik).

Indian scientists classify knowledge into three sorts (1) ज्ञान or subjective knowledge which one has without reference to anything else, (2) विज्ञान or objective knowledge which one gets on coming in contact with other objects and (3) संज्ञान or projective knowledge which one gets by combining subjective and objective perceptions. Abstract science like योग and न्याय treat of ज्ञान. Concrete sciences such as ज्योतिष, वैद्यक, and शिल्प treat of विज्ञान and abstract and concrete sciences for example व्यवहार, धर्म treat of संज्ञान. We are today concerned with the growth of विज्ञान or Physical sciences from the beginning of the creation in Ancient India.

आसीदिदन्तमो भूतमप्रज्ञातमलक्षणं ।
अप्रतर्क्यमविज्ञेयं प्रसुप्तमिव सर्वतः ॥
तस्मिन्विकारः संजातश्चाधोगमननामकः ।
कालद्रव्यगुणैस्तस्य त्रिविधः प्रतिसंक्रमः ॥

Indian scientists begin the creation with ब्रह्म a primordial substance in perfect equilibrium. This equilibrist t

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was disturbed in one portion called विष्णु by the appearance of an attractive force called गुरुत्व by which everything is drawn to a point called ब्रह्मा situated in the नाभी navel cavity of विष्णु. Indians count time from the moment this disturbance took place. All space is measured with reference to this point of attraction and all differences or inequalities had their origin from this attractive force. The motion resulting from this attraction is called पतन falling and the point towards which this fall takes place is called अधः or lowest point.

आद्यपतनासमवायिकारणं गुरुत्वं ॥ वैशेषिक

अस्वतन्त्राः प्रधावन्ति पदार्थाः सर्व एव यद् ।
ब्रह्माण्डे पार्थिवो भागस्तदधः ऊर्ध्वमन्तरा ॥ योगवासिष्ठ

सा तत्वसंज्ञा चिन्मात्रा प्रकृत्या स्थिरमण्डला । आकर्षता घनं भूता
जाता ब्रह्माण्डरूपिणी ॥ प्रपञ्चतन्त्र

This attraction combined with the inertia of the particles produced a couple द्वंद्व to which all duality in the world is due and resulted in a rotatary motion. Owing to the eccentricity of the point of attraction the rotation took an elliptical form the major and minor axis of which are in the ratio of $7:\sqrt{48}$. As the particles coagulated a nebulous matter named अदिति (uncut whole) was formed which while rotating in an ellipsoid form broke into innumerable आदित्य or suns owing to the predominance of the centripetal force. The major axis of the world lies N. E. to S. W. *i. e.* विष्णु lies with his head at N. E. and feet at S. W. and his hands along the minor axis. These आदित्यs in their turn began to revolve round प्रजापति their point of attraction is said to go down नीचा.

उच्चस्थितो व्योमचरः सुदूरे नीचस्थितः स्याद् निकटे च मध्याद् ॥
भास्कराचार्य

As it recedes it is said to go up or उच्चो. When नीची he revolving body looses its potential energy and de-

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velops great kinetic energy with its component centripetal force which breaks it into pieces forming new separate bodies called दिति or broken pieces. When उच्चो it regains its potential energy and its kinetic energy diminishes and enables it to concentrate the residual remains into a globular form. The revolving bodies are thus alternately dissolved and evolved until they get solidified. Each sun in its turn broke into ग्रह or planets and each planet into केतू or meteors.

अण्डात्तस्माद्विद्यमानाद् रवोऽभवत्कालेनोऽभवद् ॥
स रवः श्रुतिसम्पन्नैः शब्दब्रह्मेति कथ्यते ॥ प्रपञ्चतन्त्र

आदिति broke into pieces with the sound of ॐ; आदित्यs with the sound of तद् and ग्रहs and with the sound of सद् which are the three primary sounds produced in this world and called शब्द ब्रह्म. [In this way five sorts of substances *viz* आकाश Etheral तेज Luminous, वायु Gaseous, आप Liquids and पृथ्वी Solids have been evolved]. Our creation is called विष्णु, our point of attraction ब्रह्मा our sun विवस्वान्, our planet भू. and our meteor चंद्र and there are numerous bodies of each of these sorts in the Universe.

The world from the centre of the earth can thus be shown in plan as under:—

विश्व	भूर्भुवः स्वः	स्वः	भुवः	भूः
परब्रह्म काल विष्णु	दिशः प्रजापति	द्यु, सूर्य	अन्तरिक्ष, वायु	पृथ्वी अग्नि

Our चंद्र moves in अन्तरिक्ष, our planets move in द्यु Stars move in दिशः while परब्रह्म in the primordial substance not affected by गुरुत्व lying beyond सभूमिं विश्वतो वृत्वा अत्यतिष्ठद्दशांगुलं । पुरुषसूक्त.

परब्रह्म pervades the विश्व from भूमि upwards and extends far beyond the creation which we are able to see and beyond which there may be other creations of unknown types.

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चेष्टेन्द्रियार्थाश्रयः शरीरं । घ्राणरसनचक्षुस्त्वक्श्रोत्राणीन्द्रियाणि ॥ गन्धरसरूपस्पर्शशब्दास्तदर्थाः । पृथ्वी आपस्तेजोवायुराकाशं इति भूतानि गन्धक्लेदपाकव्यूहावकाशदानेभ्यः पांचभौतिकं । गन्धरसस्पर्शशब्दानां स्पर्शपर्यन्ताः पृथिव्याः । अप्तेजोवायूनां पूर्वं पूर्वं अपोह्याकाशस्योत्तरः ॥ न्यायसूत्र

A human body is intended for motion and perception by means of the senses. Perceptive senses are the nose, the tongue. the eyes, the skin and the ear and these perceive only smell, taste, colour, touch and sound respectively. According to the particular quality perceived by the senses substances are classed as पृथ्वी solids आप liquids, वायु gases, तेज luminous and आकाश etheral. These substances impart their qualities with the following to other substances *viz* odour, wetting, baking, arranging and containing.

वर्णगन्धरसाकारदिक्शब्दस्पर्शनैरपि ॥
परीक्ष्यं स्याद्यथायोग्यं सर्वदा वस्तुमात्रकं ॥

All our knowledge of things in the Universe consists of (1) colour (2) smell (3) taste, (4) form (5) shades, (6) sounds and (7) touch and we distinguish one thing from another by means of differences in some one of these attributes. One similar thing is distinguished from another by difference in space or time besides these attributes. No two things can occupy the same space at the same time is an axiom accepted by all. As each successive substance is evolved from its predecessor (as nothing new is produced in this world) each substance possesses the qualities of its progenitor in addition to its own quality which it gains by losing some subtleness.

शब्दाद्व्योमस्पर्शनस्तेनवायुः । ताभ्यां रूपाद्वह्निरेतैरसाच्च ।
अंभांस्येतैर्गन्धतोभूधराद्या भूताः पञ्च स्युर्गुणोनाः क्रमेण ॥

We have seen above that in the process of creation. Sound was produced first and the substance which possesses

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this is called आकाश and it contains all things in it. From आकाश, ether, वायु was produced; this inherited the properties of sound from its parent आकाश and got a further property of touch by losing the subtleness of आकाश. तेज was produced from वायु and it got the property of colour in addition to those of वायु by losing some more energy. जल loses still more energy and gains the property of taste. पृथ्वी loses more energy still and obtains the property of smell Thus आकाश has only one property while पृथ्वी has all the five.

स्वमपि सुषिरचिन्हमीरणः स्याच्चलनपरः परिपाकवान् कृशानुः ।
जलमपि रसवद् घनाधरा ते सितशितिपाटलशुभ्रपीतभासः ॥

आकाश contains or envelops everything, वायु arranges or sorts everything, तेज bakes or softens everything, अप wets or besmears everything and पृथ्वी smells or imparts odour to all things and in doing so all the subtleness or energy of आकाश is lost and पृथ्वी is almost inert.

वृत्तव्योम्नोबिंदुषट्कान्वित तद् वायोरग्नेः स्वस्तिकोधात्रिकोणं ।
अप्तेर्जोपेतार्धेन्दुमद्बिम्बमाप्यं स्याद्भूम्नोयच्चातुरस्रंधरायाः ॥

आकाश has all its molecules or particles of globular shape ; the particles of वायु are sixpointed or hexagonal, the particles of तेज are स्वस्तिक formed of triangles ; the particles of आप are crescent shaped to circular or lotus shaped, and those of पृथ्वी are rectangular to dovetailed. The spiritual qualities of the five substances are

निवृत्ति संज्ञा च तथा प्रतिष्ठा विद्याक्रिया शांति तथा स्थिरत्वं ।
स्युः शक्तयः पञ्च धरादिभूताः .....

Property of आकाश is निवृत्ति repugnance, that of वायु is अप्रतिष्ठा instability, that of तेज is विद्य or knowledge, that of आप is शान्ति calmness and that of पृथ्वी is steadiness स्थिरित्वं,

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Thus Indian authors divide all things in the Universe into five divisions according to their perceptible qualities and this division is very useful in working with these elements though one thing water is to be seen as ice in solid state, water in liquid state and steam in gaseous state, the principles of work with each state of water is different. The engineer has to deal with ice as he deals with other solids, he has to work with water as he works other liquids and he has to use steam as he uses other gases. Mechanically and physically considered, water in these three states is as it were in three isomeric states having particular qualities in each state.

एकं सद्विप्रा बहुधा वदन्त्यग्निं यमं मातरिश्वानमाहुः ॥

The whole Universe itself is composed of one primordial substance, but when perceiving it and working with it with our fivefold senses, we have to consider it as composed of five separate substances having different phases or systems of crystallization, each phase having qualities peculiar to itself as noted above.

स्वयं वाहकमेकंस्यात्प्रकृत्प्रेर्यन्तथापरं ।
अन्यदन्तरितं बाह्यं बाह्यमन्यददूरतः ॥
प्रकृत्या पार्थिवं स्थिरं शेषेषु सहजागतिः ।
अतः प्रायेण साजन्याक्षितावेव प्रयत्नतः ॥

तेज is naturally in motion or **आकाश** in motion is **तेज** and **तेज** in equilibrium is **आकाश**; **वायु** is easily put in motion by the slightest force; **जल** is put in motion in any direction by a push in one direction, and **पृथ्वी** is put in motion in that direction only in which the force acts. **पृथ्वी** is naturally inert or stable; while all others are naturally mobile and hence motion has to be produced in **पृथ्वी** only by some artifice which is called a mechanical contrivance.

कस्यचित्का क्रिया साध्या का सः साध्यस्तु कस्यचिद् ॥
शब्दः कस्यापि चोच्छ्रायो रूपस्पर्शौ च कस्यचिद् ॥

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क्रियास्तु कार्यस्य वशादनन्ताः परिकीर्तिताः ॥
तिर्यगूर्ध्वमधः पृष्ठे पुरतः पार्श्वयोरपि ॥
गमनं सरणं पात इति भेदाः क्रियोद्भवाः ॥ समरांगण

Some action has to be achieved in one machine; some time is to be adjusted in another; a sound has to be increased in a third; a form has to be changed in a fourth, or a friction has to be altered in a fifth. In this way machines of various construction have to be devised for various purposes. Motion has to be produced in all directions and it is called गमनं when to and fro स्मरण, when in side ways and पात when up and down. Thus all sorts of motions and variations in all the five qualities perceived by the senses have to be obtained by means of mechanical adjustments. There are five primary mechanical contrivances suitable for work with these five elements *viz.*, दण्ड lever for पृथ्वी, चक्र wheel for आप्, दन्त toothed wheel for वायु, ,सरणि inclined plane for तेज, भ्रम screw for आकाश,.

The chief qualities to be achieved in a machine are as detailed below :—

यथावद्बीजसंयोगः सौश्लिष्ट्यं श्लक्ष्णतापि च।
अलक्षता निर्वहणं लघुत्वं शब्दहीनता ॥
शब्दे साध्ये तदाधिक्यं अशैथिल्यमगाढता।
वहनीषु समस्तासु सौश्लिष्ट्यं चास्खलद्गतिः ॥
यथाभीष्टार्थकारिणं लयतालानुगामिता।
इष्टकालेर्थदायित्वं पुनः सम्यक्त्वं संवृतिः ॥
अनुल्वणत्वं तादूप्यं दाढर्यं मसृणता तथा ॥
चिरकालसहत्वं च यन्त्रस्यैते गुणाः स्मृताः ॥ समरांगण

(1) Application of the proper force in time and quantity (2) Proper contact (3) Smoothness (4) Requiring no attention (5) Continuous action (6)Lightness(7) Silence (8) Strong sound when that is desired (9) No looseness (10) No fastness (11) Proper conduct in all attachments

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or belts (12) No interremitent motion (13) Securing the desired end (14) Adjustment in time and space (15) Desired action at the desired time (16) Return to normal position at other times (17) No peeling off or rubbing 18) Keeping the same shape (19) Strength (20) Softness and (21) Long life or duration. These are the qualities to be aimed at in the construction of all machines. The more qualities secured, the better.

It is already noted above that all पृथ्वी is inert, all motive power is supplied by आप, तेज, वायु or आकाश, substances that are elastic and possessed of natural mobility.

धारा च जलभारश्च पयसो भ्रमणं तथा ।
यथोच्छ्रायो यथाधिक्यं यथा नीरन्ध्रतापि च ॥
एवमादीनि कार्याणि जलजानि प्रचक्षते ।
संग्रहीतश्च दत्तश्च पूरितं प्रतिनोदितम् ॥
जलं बीजत्वमायाति यन्त्रेषु जलजन्मसु ॥ मन्त्रार्णव

Force of flow, weight of water, or rotation of water, are the motive forces obtained from आप. These are the greater as the height, volume of water and water tightness of the passage are greater. Water may be stored, flowing, directed or forced to do its work in Hydraulic machines.

प्रेरणश्चाभिघातश्च विवर्तो भ्रमणं तथा ।
अत्यन्तमूर्ध्वगामित्वं मारुतोत्थेषु सम्मतम् ॥
प्रेरितः संगृहीतश्च जनितश्च समीरणः ।
आत्मनो बीजतां याति एवमन्यत्प्रकल्पयेत् ॥

Pulling, pushing, revolving, rotating and going high up are the properties which are useful in वायु which may be produced, collected and directed as may be desired.

ताप उत्तेजनं क्षोभः शोभश्च जलसंगतः ।
एवमाद्यग्निबीजानि भवन्ति पवनजानि ॥
प्रत्येषकं च जनकं च प्रेरकं ग्राहकं तथा ।

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संग्राहकं च यन्त्रेषु बीजं स्यादनलोद्भवम् ॥
मित्रश्चोभा वरुणश्च देवा देवेषु प्रशस्ताः ।

Heating, expanding, expl sion or vaporising liquid substances is the work of तेज. Pushing, creating, stimulating, catching and storing are processes in which तेज is available for work.

The power of आकाश is seen in electric and magnetic works. These forces when excited consist of two components one called मित्र or positive and the other called वरुण or negative.

मित्रं हुवे पूतदक्षं वरुणश्च रिशादसं । धियं धृताचीं साधंत ॥

Positive portion मित्र is very pure and careful while the negative portion वरूण eats away the lower substances. मित्र is thus at the higher end and वरूण is at the lower one. What is called दाहक्षिध्रुव in magnetism is वरुण and उत्तरध्रुव is मित्र. Magnatism is called अश्विनौ (horse shoe shaped) and electricity is called मित्रावरुणौ in Vedic verses. In Agastya Sanhita the method of decomposing water by means of electric current is described and Hydrogen is used for filling the bags of baloons which resembled the Dirigibles of the Germans.

These dirigibles were drawn by birds in the air. Birds were trained for this work and used in drawing dirigibles instead of the motor engines of today.

भरद्वाज—mentions the following sorts of electricity in his संहिता.

तडिद्—Electricity produced by flapping skins.
सौदामिनी—Electricity produced by rubbing jewelled garlands.
शतकोटी—Electricity produced by battery cells.
विद्युत्—Electricity produced in clouds.
ह्रादिनि—Electricity stored in हँद storage cells.

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अशनि—Electricity produced by magnetic bars.

These were used for mesmerising and curing diseases.

The human body is a magnate, its head being the north pole and feet the south pole. There are three ways of joining two magnates as under (1) Joining the two north poles and the two south poles in pairs. This is the case when two persons embrace each other. Here the combined power is less than the two because there is some repulsion in two similar poles.

(2) Joining the north pole of the one with the south pole of the other. These cancel each other and there is no power in it. This is the case when two persons salute each other in a drawing room or road.

(3) Joining the two magnates in series. This is the case when the pupil keeps his head on the feet of the teacher. Here the strength is fully utilized. This series works like a dynamo and is able to produce a large quantity of power and can even reach the Almighty Creator.

Ancient Indians used the power of **सूर्यकांत** or converse lenses in **दृष्टि** Telescopes. These were used in astronomical observations and even for lighting fire by means of concentration of Sun's rays. **सोमकांत** were concave reflectors by which vapours in the atmosphere could be cooled to form water. The moon itself was known to be a big reflector which reflected the rays of the sun to the earth.

त्वं सोम वसु गव्यानि धारय। ऋग्वेद

All articles in the world were classified and distinguished under general classification as under.

वर्णलिंगवयोवस्थाः परीक्ष्य च बलाबलं।
यथास्थानं यथायोग्यं संस्कारान्कारयेत्सुधीः। भृगुसंहिता

वर्ण—Determined according to the inherited qualities of a thing.

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लिंग—Determined by the formation of the body of the thing.

वयः—Determined by the effect of time on the thing.

अवस्था—Determined by the improvements effected.

बलाबल—Determined by testing under strains.

स्थान—Determined by the work it has to do in the world.

योग्यता—Determined by its fitness to do its duty.

संस्कार—Artificial means adopted by human beings for befitting the thing for the particular purpose they wanted to use it.

These classes are applicable to all things from the letters of the alphabets to the great planets and bodies like sun. The Sanskrit language is based on this knowledge, the genders in language are according to the लिंग classification of things. This shows how practical these men were. Anci nt Indians used all knowledge for practical purposes and possessed knowledge of Physical sciences as noted above.

THE PARABLES OF JESUS.

(II)

(By Mr. Mahesh Chandra Ghosh.)

In our first article we discussed three parables. In this article we shall consider 12 parables.

(4) THE TARES. (Matt. XIII).

Matthew writes :—

"Another parable set he before them saying—

"The kingdom of heaven is likened unto a man that sowed good seed in his field but while men slept his enemy came and sowed tares also among the wheat and went away. But when the blade sprang up, and brought forth fruit, then appeared the tares also. And the servants of the house-holder

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came and said unto him ' Sir, didst thou not sow good seed in thy field ? Whence then hath it tares ? And he said unto them, ' An enemy hath done this, and the servants say unto him ' Wilt thou then that we go and gather them up ? But he saith—' Nay ; lest haply while you gather up the tares, ye root up the wheat with them. Let both grow together until the harvest ; and in the time of the harvest I will say to the reaper ' Gather up first the tares and bind them in bundles to burn them : but gather the wheat unto my barn " (24—30).

At the request of his disciples he explained the parable thus :—

" He that soweth the good seed is the Son of man ; and the field is the world ; and the good seed, these are the sons of the kingdom ; and the tares are the sons of the evil one ; and the enemy that sowed them is the devil ; and the harvest is the end of the world ; and the reapers are the angels. As therefore the tares are gathered up and burned with fire ; so shall it be in the end of the world. The Son of man shall send forth his angels and they shall gather out of his kingdom all the things that cause stumbling and them that do iniquity, and shall cast them into the furnace of fire : there shall be the weeping and gnashing of teeth " (37—42).

This parable is objectionable because

(*i*) Satan is described to be a rival of God

(*ii*) The punishment inflicted on unbelievers and sinners is brutal, savage and inhuman.

(*iii*) And the power which belongs to God, is attributed to tiny man.

(5) THE DRAG-NET. (Matt XIII).

" Again, the kingdom of heaven is like unto a net, that was cast unto the sea and gathered of every kind : which, when it was filled, they drew up on the beach and they sat down and gathered the good into the vessels and the bad they cast away. So it shall be in the end of the world ; the angels shall come forth and sever the wicked from among the righteous and shall cast them into the furnace of fire ; there shall be the weeping and gnashing of teeth " (47—50).

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This is also a '*gnashing*' parable (vide remarks on the preceding parable).

(6) THE UNFAITHFUL SERVANT.

Jesus said—

"Watch therefore; for ye know not on what day your Lord cometh. .....who then is the faithful and wise servant whom his Lord hath set over his household to give them their food in due season? Blessed is that servant whom his lord when he cometh shall find.....so doing .....But if that evil servant shall say in his heart—'My Lord tarrieth'; and shall begin to beat his fellow servants and shall eat and drink with the drunken; the lord of that servant shall come in a day when he expecteth not, and in an hour when he knoweth not, and shall cut him asunder, and appoint his portion with the hypocrites; there shall be the weeping and gnashing of teeth" (Matt XXIV 42—51); vide Lk XII 42 ff.).

This parable is as objectionable as the preceding two, reasons being the same.

(7) THE MARRIAGE FEAST.

Jesus likens the kingdom of heaven to a king who made a marriage feast for his son. Those who were invited to the feast would not come; and over and above they maltreated and killed his servants. The king was wroth, he sent his armies and destroyed those murderers and burned their city. Then at the bidding of the king his servants went out into the high ways and gathered together all as many as they found, both good and bad; and the wedding was filled with guests. But when the king came in to behold the guests, he saw there a man who had not on a wedding-garment and he saith unto him, 'Friend, how camest thou in hither not having a wedding garment?' And he was speechless. Then the king said to the servants—

'Bind him hand and foot and cast him into outer darkness; there shall be the weeping and gnashing of teeth. For many are called but few chosen' (Matt. XXII 1—14).

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This parable is objectionable.

(*i*) First, because God (represented by the king) is here declared to be wrathful, ruthless and vindictive.

(*ii*) Every one, good or bad, was invited ; yet one of the guests was bound hand and foot and was cast into outer darkness, that is, was condemned to eternal damnation. But what was his fault ? It was something external,—a matter of dress. If this dress be spiritualised, it will still remain external. And for this fault, one is damned eternally. And Jesus adds—" There shall be the weeping and gnashing of teeth."

(*iii*) The third objectional point is that ' Many are called but few chosen ? We condemn this theory. We hold that Salvation is for all.

(8) THE TALENTS

Jesus compared the kingdom of Heaven to a man who, at the time of going to another country, gave five talents to one servant, two to another and one to another. When he came back, the first servant returned the five talents and also other five talents which he gained by trading. Similarly the second servant returned the two talents and also other two talents which he gained. To each of them the lord said—" Enter thou into the joy of thy lord. The third servant said " Lord, I knew thee that thou art a hard man ;..... and I was afraid, and went away and hid the talent. Lo, thou hast thine own.' But his lord answered and said unto him—Thou wicked and slothful servant thou oughtest therefore to have put my money to the bankers and at my coming I should have received back mine own with interest... .....Cast ye out the unprofitable servant into the outer darkness : there shall be the weeping and gnashing of teeth, (Matt. XXV 14—30).

It is another ' gnashing ' parable and is condemned for reasons given above.

(9) THE POUND (*Lk. XIX*).

Luke's parable of the pound has many points of contact with the parable of the talents, but there are striking differen-

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ces also. In the Luke's parable, the master of the servants was a noble man who went to a far country to seek a kingdom. But the citizens hated him and sent him an ambassage saying —'we will not that this man reign over us.' After taking-possession of the kingdom he came back and called his servants. At the time of going to the new country, he had given one pound to each of his ten servants to trade therewith. During his absence one servant made a profit of ten pounds and another a profit of five pounds. The lord was pleased and made them rulers of ten cities and five cities respectively. But one servant behaved exactly as the third servant in the parable of the Talents. The servant was rebuked and the pound which had been given to him was taken back and there was no other punishment.

Then he said—

"How-be-it, these mine enemies which would not that I should rule over them, bring hither and slay them before me (XIX, 27).

By this parable Jesus teaches that those who would not accept him, would be slain; and slain before him. The spirit is vindictive.

(10) THE SHEEP AND THE GOATS.

The faithful and those who served the faithful are the "sheep" and the unfaithful and those who did not serve the faithful are the "goats."

On the day of the last judgment, Jesus will sit on the throne and "before him shall be gathered all the nations and he shall separate them one from another as the shepherd separateth the sheep from the goats, and he shall sit the sheep on his right hand and the goats on the left. Then shall the King say unto them on his right hand, 'come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

Then shall be say also unto them on the left hand, 'Depart from me. Ye cursed, into the eternal fire which is prepared for the devil and his angels.

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And these shall go away into eternal punishment and the righteous into enteral life.—(Matt. xxv 31—46).

This is also a condemnable parable.

(*i*) Nations cannot be divided into sheep and goat. No nation, no man is wholly praiseworthy and no one is wholly blameworthy.

(*ii*) Whatever may be the nature of the guilt, no one deserves to be eternally danned.

(*iii*) It is a vindictive parable. Non-believers will be thrown into eternal hell.

(*iv*) The sight of a tiny man arrogating to himself the Power of God is pitiable.

(11) DIVES AND LAZARUS.—(LUKE XVI).

The parable is this :—

There was a certain rich man and he was clothed in purple and fine linen, faring sumptuously every day: and a certain beggar named Lazarus was laid at his gate full of sores and desiring to be fed with the crumbs that fell from the rich man's table ; yea, even the dogs came and licked his sores.

And it came to pass that the beggar died and that he was carried away by the angels into Abraham's bosom, and the rich man also died and was buried. And in the Hades he lifted up his eyes being in torments and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said—'Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue for I am in anguish in this flame. But Abraham said—'Son, remember that thou in thy lifetime receivedst thy good things and Lazarus in like manner evil things: but here he is comforted and thou art in anguish. And beside all this, between us and you there is a great gulf fixed, that they who would pass from hence to you may not be able and none may cross over from thence to us.'

And he said—'I pray thee therefore father, that thou wouldest send to my father's house ; for I have five brethren ;

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that he may testify unto them, lest they also come to this place of torment.'

And Abraham saith—"They have Moses and the prophets ; let them hear them.'

And he said—

'Nay, father Abraham ; but if one go to them from the dead, they will repent.'

And he said unto him—'If they hear not Moses and the prophets, neither will they be persuaded if one rise from the dead.'—(Luke xvi 19—31).

This parable illustrates Jesus' favourite theory of compensation which orthodox commentators find it convenient to ignore. The theory is this :—

There must be compensation here or hereafter. If you be not compensated on earth, you will be compensated in the world or in the kingdom of Jesus. If you be last here you will be first there and if you will be first here you will be last there. If you laugh here, you will weep there and if you weep here, you will laugh there. If you suffer here, you will enjoy happiness there and if you enjoy earthly prosperity here, you will be damned there. This theory of compensation has nothing with the moral character of the sufferer and the enjoyer.

Lazarus received evil things here and was comforted there and thus was he compensated. The Dives received good things here and was tormented there and this was his retribution.

The theory of retribution is the crudest form of Savage Justice. Over and above the retribution described in the parable is too disproportionate. The Dives did nothing, and in fact no one can do anything, to deserve eternal torment in the furnace of fire. He would be tormented there throughout eternity and would never be able to come out of it. The language of Abraham is clear and positive—"There is a great gulf fixed, that they who would pass from hence to you may not be able and *none may cross over from thence to us.*"

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(12) EQUAL WAGES.

Jesus likend the Kingdom of heaven to a house-holder who hired, early in the morning, labourers to work in his vineyard for a penny a day. Labourers were also hired at about the third hour, the sixth hour, the ninth hour and they were assured that they would get whatever was right. In the evening they were called and they received every man a penny, beginning from the last. Those who came first to work in the vineyard murmured against the house-holder. But he said to one of them—"Friend, I do thee no wrong: didst thou not agree with me for a penny? Take up that which is thine and go thy way: it is my will to give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? or is thine eye evil because I am good? So the last shall be first and the first last."—(Mathew xx 1—6).

The house-holder represents God.

In this parable we see that the God of Jesus is an arbitrary master. He is depicted here as one who is guided by his whims or caprices. He does what he wills. But why does he will so? We do not find any rational motive here. He simply says "Is it not lawful for me to do what I will with mine own?" It is the answer of a despot and no one respects a wilful despot.

Some how or other, Jesus had to frame a parable to establish that "the last shall be first and the first last."

(13) THE TEN VIRGINS—(Mtt. xxv).

Jesus said—

"Then shall the Kingdom of heaven be likened unto the virgins, which took their lamps and went forth to meet the bride-groom. And five of them were foolish and five were wise. For the foolish when they took their lamps took no oil with them: but the wise took oil in their vessels with their lamps. Now while the bridegroom tarried, they all slumbered and slept. But at mid-night there is a cry, 'Behold the bride-groom! Come ye forth to meet him. Then ald those virgins arose and trimmed their lamps. The foolish

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said unto the wise 'Give us of your oil; for our lamps are going out. But the wise answered, saying, 'Peradventure there will not be enough for us and you: go ye rather to them that sell, and to buy for yourselves. And while they went away to buy, the bride-groom came; and they that were ready went in with him to the marriage feast, and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said—'verily I say unto you, I know you not.'

Watch, therefore, for ye know not the day nor the hour (Mtt. xxv, 1—13).

This parable has reference to the sudden arrival of the Kingdom of God as described in the Gospels. Those only who are ready will be allowed to enter and others will be shut out.

This idea of the Kingdom of God is now quite obsolete. The door of heaven is ever open.

(14) THE WICKED HUSBANDMEN.

Jesus likened the Kingdom of heaven to a house-holder who planted a vineyard wherein he digged a winepress. He let it out to husbandmen but they would not pay him his dues. The servants who were sent to them were either maltreated or killed. At last he sent his son to them to receive the fruits but he also was killed. Then asks Jesus—"when therefore the lord of the vineyard shall come, what will he do unto those husbandmen?" He will miserably destroy those miserable men and will let out the vineyard unto other husbandmen who shall render him the fruits in their seasons. Jesus then says:—

"Did ye never read in the Scriptures,—'The stone which the builders rejected, the same was made the head of the corner....' Therefore say I unto you—'The Kingdom of God shall be taken away from you and shall be given to a nation bringing forth the fruits thereof. And he that falleth on this stone shall be broken into pieces: but on whomsoever it shall fall, it will scatter him as dust,"—(Mtt. xxi 33—44).

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The house-holder stands for God, the son for Jesus, the husbandmen for the Jewish leaders and the vineyard for the Kingdom of God.

The principle established is good; unworthy persons cannot be or cannot remain leaders in the Kingdom of God. But the spirit in which the parable was spoken was vindictive. No sympathetic and religious man can desire or say that his enemy shall be broken into pieces or that he shall be scattered as dust or that he shall be destroyed—miserably.

(15) THE UNFORGIVING SERVANT.

Jesus said—

"Therefore is the Kingdom of heaven likened unto a certain king which would make a reckoning with his servants. And when he had begun to reckon, one was brought unto him which owed him ten thousand talents.

But for-as-much as he had not wherewith to pay, his lord commanded him to be sold and his wife and children and all that he had and payment to be made. The servant therefore fell down and worshipped him, saying, Lord, have patience with me and I will pay thee all. And the lord of that servant being moved with compassion released him and forgave him the debt.

But that servant went out and found one of his fellow servants which owed him a hundred pence and laid hold on him and took him by the throat saying 'Pay what thou owest.' So his fellow-servant fell down and besought him saying 'Have patience with me, and I will pay thee. And he would not: but went and cast him into prison, till he should pay that which was due.

So when his fellow-servants saw, what was done, they were exceeding sorry and came and told unto their lord all that was done.

Then his lord called him unto him and saith to him. Thou wicked servant, I forgave thee all that debt because thou besoughtest me: should not thou also have had mercy on thy fellow servant even as I had mercy on thee? And his lord was wroth and delivered him to the tormentors till he

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should pay all that was due." So shall also my heavenly Father do unto you, if ye forgive not every one his brother from your hearts " Mtt. xviii 23—35.

Here the king represents God.

It is a parable of a barbaric age. The idea of selling a debtor and his wife and children is revolting. For a barbaric age only God can be compared to a wrathful king who at first forgives a debtor and then countermands that forgiveness and then sends him to tormentors.

In the next article we shall comment on ten parables.

REVIVAL OF HINDUISM.

AND

SWAMI DAYANANDA.

(By Mr. Satish Chandra Banerji).

I was not a little surprised when I came across an article under the head of "Revival of Hinduism and Swami Dayanand" in the June and July issues of Prabuddha Bharat. As a result of not less than 15 years' intimacy with the tenets of the Ramkrishna Mission and a full knowledge of the Ramakrishna-Vivekanand literature acquired during that period, I have all along been under the impression that after all, the spirit of the Ramkrishna Mission and that of its affiliated institutions is one not only of toleration in religious matters but also of reverence for the principles of other religious sects. This impression has received a rude shock on my perusal of the article in question. Hastily and carelessly written, as the article apparently is, the writer does not nevertheless hesitate to deal with such intricate subjects as "caste system" Sakar and Nirakar views of God, the Vedant and the eternal existence of God, soul and matter as advocated by the Arya Samaj, conversion of non-Hindus into the faith of the Arya Samaj and with an air of superior "spiritual" knowledge which of course embraces almost every department of human thought,

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Of course I am not blind to the fact that the writer has nothing but deep respect for Swami Dayanand and a sense of admiration for the practical, social, educational and philanthropic works done by the Arya Samaj, but these are too well known and too much admired already by our enlightened countrymen to require any such additional patronage. I must now turn to attempt to analyze the points of difference between the views of the writer and those held by the Arya Samaj or by the late Swami Dayanand for the matter of that. These are chiefly the following:-(1) The Arya Samaj does not recognise hereditary caste system; it holds that the division of labour should strictly be in accordance with the *guna* and *karma* (quality and action) of the individuals in question. Now, the writer says that the question "who is to determine these and how, has been conveniently ignored" (*i.e.* by the author of the Satyartha Prakash and his church). In my humble opinion, the men amongst whom you live, move and have your being *i. e.* the society of which you are a member may easily determine whether you are fit, by your habits and character, by your *guna* and *karma* to be regarded as a Brahmin or a Sudra. Should you be pious by nature, chaste in character sober in habits, deep in your devotion to God, well, I see no reason why society should not give you a place amongst its Brahmins. If, on the contrary, you are low in spirit, poor in mind, unclean by habits, you are fit to be degraded to the low position of a Sudra, no matter whether you belong, by birth, to the highest order of Brahmins. Everywhere in this wide world except in Hindu India, these *guna* and *karma* divisions are holding good; why therefore not in Hindu India? Has not Sri Ramkrishna himself said that by *bhakti* a Hindu may rise to the highest order in human society and also that a *bhakta* has no caste? Was not even Sri Chaitanya so much impressed by the *bhakti* of Haridas, a Mohammadan follower of his, that after the latter's death at Puri his feet were washed by the high caste disciples of Sri Chaitanya and the

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water was reverently drunk by them? Has not Swami Yivekanand many Brahmin disciples, he having been a non-Brahmin by hereditary caste and was he not a Brahmin in the truest sense of the word though born in a non-Brahmin family? Lots of such examples as above might be cited in order to show the utter absurdity of this loathsome system which, thanks to Heaven, is fast losing its rigidity among the sensible Hindus of the present generation. It is indeed "doomed and should be abolished." It is a wonder that a man living in enlightened environments should take the trouble of touching the question at all in defence of caste system.

The second point is that vexed question "sakar and nirakar". It has been pointed out by Swami Dayanand in his Satyartha Prakash, by late Nagendra Nath Chaterji the well known Brahmo theologian in his Dharma Jijnasa as well as by a whole host of intelligent people who have the eye of Pure Reason to see into the depth of things, that the end of our knowledge merges in the nirakar (the Formless One) and that forms are only the creation of the imaginative mind. As for idolatry no one says, not even an Arya Samajist that the Hindu Shastras or the Hindu people enjoin the worship of the stones and the images *as stones and images*; every one knows as well as the learned writer that the Hindu worships his deity *in the image or stones.* It is to this that anti-idolators take objection. If you worship God, why do you worship Him in images, why not in the universe itself, which is a far bigger and truer image than any man-made one, or in your own mind, which is a "temple of God" as St. Paul says? In fact devotional instincts in man are not fully satisfied by the worship of God in a particular piece of stone, in a particular place, or in a particular shrine or temple and sometimes by offering Him food or some such paltry things in a peculiarly childish way. A true Bhakta sees his God diffusing Himself everywhere. Idol-worship has been supported also on the ground

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of its being a "stage" (lowest though as admitted by the writer) in the religious evolution of the human soul. Well, if it is at all such a stasge, that stage has long been passed by humanity. In all civilized countries there was a time when idolatry had been in vogue, but later on, with the advance of civilization and learning, it was abandoned by people. To say that to worship God pointing one's head towards the sky, or by performing *homa* in the name of the Almighty Father or by any such methods as are in practice among the people of other religions than the Hindus is equivalent to worshipping Shasthi, Shitala Olabibi & as also sankes, tree , tombs, and relics and what not.....is an wilful display of sheer ignorance. So much had been written on the subject of idolatry and caste system by eminent thinkers that it needs hardly any further elucidation of the point and their unanimous verdict is that idolatry is degrading to soul whether that of an individual or of a race as a whole. The objections to idolatry are too many to be mentioned within this brief space.

The third point is the Arya Samajists' acceptance of truth and that of the interpretations of the vedas by Dayanand " in the same breath." But these two facts are not contradictory to each another. If you Mr. Writer, may with convenience adopt Shankar's view of the Vedanta as correct and suitable for you, and not Ramanuja's, why, on earth, shall not an Arya Samajist be allowed to accept Dayanand's view and reject Sayana's and Mahidhara's? Dayanand's Veda Bhasya has not been even approached by any other pundit of the present time, far less proved to be incorrect. If you Mr. Writer think that his Vedic interpretations are incorrect, because of their radical difference from Maxmuller's or Sayana's or Mahidhara's, well, you are welcome to put forward your reasons for so thinking. Simply waving the question away by saying "many competent scholars disagree with his interpretations" will not hold good. Who are these "many scholars" pray? Prof. Maxmuller and his school? Yes, there was and

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there is a difference in opinion regarding actual teachings of the Vedas between the schools of Western scholars and the school of Swami Dayanand ; that difference was settled in the very life time of the Swami by discussions and counter discussions. And it must be noted that the Western scholars follow Sayana and Mahidhara while Swami Dayanand has many ancient authorities on his side. Since Swamiji's death in 1883, has any body, I ask, seriously taken up the subject and openly contradicted Dayanand's Vedic interpretation ? I think not, and I shall be immensely obliged if you, Mr. Writer, kindly enlighten me on the point. So far as I know since Dayanand's time nobody has had [scholarship enough to approach the subject and prove his interpretations of the Vedas to be incorrect.

Further, the learned writer goes on to attack Dayanand nay even his Guru Virajanand on the ground that both of them, and subsequently the whole Arya Samaj as a result, summarily reject the Vedant theory (or more properly, the *Mayabad*, as the writer should clearly note that it is not the Vedanta which has been rejected but the Mayabad and the theory that the individual soul is in essence the same as the Soul Universal) and establish the authority of the Vedas over all the shastras. This has infuriated our learned writer and he has therefore to attack the theory that God soul and matter (prakiti) are three co-eternal entities, and has remarked " even this God which the theory proves, after all turns out to be not very respectable ; for the materials of the world existed before (?) Him and He must be limited by these materials." Strange logic is this, according to which it can be similarly proved that the God of the Vedanta is limited and conditioned by the maya to get rid of which His omnipotence would not come to His help. According to Sankhya, Vaisheshika, and Nyaya systems, and not according to Dayanand alone, these three entities, with their inherent attributes and relations to one

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another, are accepted as co-eternal. The creation is the evolution (*byapti*) of the atoms of matter at God's will, which is the primary agent and the *pralaya* is but the dissolution (*sankoch*) of the cosmos into the *beeja* state. Manu tries to describe the beginning of creation, or more appropriately, the evolution :—

आसीदिदं तमोभूतमप्रज्ञातमलक्षणम् ।
अप्रतर्क्यमविज्ञेयम् प्रसुप्तमिव सर्व्वतः ॥ मनु० १, ५

In fact the dictum of philosophy is नासतो विद्यते भावः नाभावे विद्यते सतः । (Out of nothing there can be nothing). According to scientists and philosophers matter is indestructible and what takes place in the time of cosmic dissolution is a transformation of matter into the potential state. But enough of these. The writer is supposed, being a "Vedantist" as he lets us take him for, to be conversant with elements of general philosophy and he should be aware that this theory is as old as the creation of the human race itself. Even his Vedanta has other advocates who do not see eye to eye with him from the time of Ramanuja down to the present day. I should like to advise him to read the Dayanand Smriti as he tauntingly styles the Satyartha Prakash, a little more cool headedly and I am sure he will form a better opinion of its philosophical and religious views. He ought to know that there may be, and there are good and learned and pious and liberal men even outside the Ramkrishna Mission, and also that the latter is not the only church which champions the cause of religious toleration in theory, though in practice they look down upon people of other sects as spiritual inferiors.

One or two words for the learned writer. If you, my, dear Mr. writer, really care to read the biography of a geat man, choose your book cautiously. I say this because I feel somehow that you have not chosen a good book.

As for the conversion of non-Hindus, and shuddhi work done by the Arya Samaj, if it is useless so far as outward

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ceremonies go, and if it is the "change of heart" which is required, as the writer says, and not the outward ceremonies and "shows", why, then, do the "Vedantists" ? (or Ramkrishna worshippers) go over to foreign lands and convert people of foreign lands by christening them X-ananda, Y-ananda and so on and clothing them like the Hindu Sanyasins ? These gentlemen of foreign climes might as well retain their names and dresses while adopting the "Vedanta" religion ? For goodness's sake Mr. Writer, this is not fair play. "External symbols" are held to be necessary by you in matters of divine worship, necessary similarly, is conversion of non-Hindus into the faith of the Ramkrishna Mission by external garb and not merely by "change of heart", what harm is then, to allow the Arya Samajsts to perform the homa and shuddhi ceremonies and convert non-Hindus into the Vedic faith ? Will the converts be any the worse for that ? And, by the way, how do you know that there is no change of heart at the bottom of shuddhi? Are these non-Hindus under any compulsion to change their religion ?

The writer pretends to have the same toleration for all religions. He has however, strongly attacked the Arya Samajist religious views. Will he dare to do the same thing to the Bible and Koran, neither of which evidently, holds the 'Vedantic' religion to be correct···to which religion the writer and his school of thinkers seem to belong. On the other hand. if newspaper reports be true, the "Vedantists" of the Ramkrishna Mission read out passages from the Bible and the Koran with deep reverence on ceremonial occasions. These Christian and Islamic scriptures expressly tell us that their religions are true and other religions are not. Will the writer of the Prabuddha Bharat have the courage and the honesty to say to the Christians and the Mahomedans that they are wrong as they hold that their "doxy is orthodoxy" ?

There are many other points in the article which require strong contradiction. But I regret neither time nor the

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brief space in this magazine will permit me to deal with them at present. I have a mind to do so in my next, if you, Mr. Editor, kindly allow me. Further I beg to point out that I am not an Arya Samajist and I have no sectarian motives behind my desire to have my feeble voice of protest heard and known against such vilifying remarks as the writer has so enthusiastically indulged in.

In conclusion, I may assure my readers that nothing but an honest desire to vindicate truth and justice has prompted me to pen these few lines and I have the best of feelings towards the learned writer of the article under review as well as the Ramkrishna Missio nin general.

THE PROBLEM OF EDUCATION IN INDIA.

II.

(By Professor Deva Raj Sethi, m.a.)

In my last article I dealt with the evils of University education, as it is imparted in the Government and affiliated institutions in India. Therein I tried to point to the slow but certain process of denationalisation which is invading each and every branch of our national life. It invariably results in the gradual though unconscious decay, and ultimate annihilation of native pride, native self-respect, and native self-confidence. It makes us despise our own culture and our own language. The most degrading and no less humiliating aspect is that economically it makes us dependent on the crumbs thrown from the table of a foreign government and an alien people. Instead of imbibing in us profound love for our country and revolt against the foreign bureaucracy it encourages loyalty to it and to foreign ideals. Lord Birkenhead in a recent speech remarked that the Chinese student was an enemy of the British empire. He might as well have added that the Indian student is a pillar of the British Empire. This was the object which its founders had in view, and it has been amply fulfilled.

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This being the position what is to be done? Is this education not even better than no education? Or can we replace it by some better system of National education? So say the advocates of the existing University education? But they do not stop here. They go further and assert—Is not all this 'political awakening' due to the modern education? Have we not borrowed alll these ideas of Liberty, Democracy Rights of Man, Sovereignty of the People etc. from Mill, Paine, Rousseau etc. Are not the Gandhis and Lajpat Rais, the Dases and Nehrus, the Mohammad Alis and Jinnahs the direct product of this so much decried University education? Again what is the one lesson of the repeated efforts to establish a national system of Education. Does not Lala Lajpat Rai, a veteran nationalist frankly admit that national education is impossible without a national government?

That there is some truth in the above remarks cannot be gainsaid. Who can turn his back on the lessons gained after the Bengal Partition days? The Bengal National Council of Education still survives as a remnant of these eventful days to tell its mournful tale. Who can efface from memory the mushroom growth of National schools, colleges and universities in almost every Province as a result of the Non-Co-operation movement inaugurated in 1921? Most of them have already disappeared, and the rest are in a tottering condition awaiting their doom. Only recently we learnt to our woe that the authorities of Shantiniketan, the beloved institution of the Poet started with lofty international ideals has been forced to approach the Calcutta University to get it recognized. The vast amount of money and men offered at the altar of National education, and contributed to by the poor though willing hands of the Indian without an adequate return is a consideration which cannot be lightly brushed aside.

I hope, I have set forth the views of the apologist for English Education fairly and impartially. I have myself given ample consideration to the subject. I have tried not to deceive myself by mere sentimentalism or verbosity. I

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have tried to analyse the real position from a broad national point of view. Before arguing my case I shall anticipate the conclusions I have arrived at. For the benefit of the reader, I put them in the words of the indefatiguable patriot Dr. Annie Besant :—

It is true that we cannot have a thoroughly satisfactory system of National education, until we win Home Rule. Neither can we win and keep Home Rule without a system of National Education. So the two must run side by side imperfect, till they perfect each other."

To begin with, let us find out what is the object of education. The aim of education is generally understood to be the ability to earn livelihood for one's selfish purposes. The necessity of earning a livelihood cannot be ignored. But to assert that this alone is the *summum Bonum* of education is to confound the man with the stomach. Not even book-learning alone, or scientific knowledge or literature or philosophy or all of these combined can be held forth as the primary aim of education. Learning is good in itself but to accept it as the paramount aim of education is to accept the shadow for the substance. On the other hand a healthy educational system should primarily aim at awakening in boys a keen sense of their duty to humanity and the nation, forming the national type of character, accustoming them to the national modes of life and thought, and thus making them fit for some form of activity by which they should be able to fulfill their *dharma*. If this essential sense of social duty is properly developed, if this vital principle can be kept alive and progressing, if this inextinguishable *jyoti* can be kept burning, all else will follow in its train as surely and as naturally as day follows the night. And a system of education which impairs or does not develop a proper sense of responsibility towards the nation is worse than useless. How foolish would a people be who bartered away their life for little learning.

The next question is whether the excessive price paid for the prosecution of National education will be justified by the

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product. My answer is indubitably in the affirmative. National institutions are the only factories where we can manufacture the true band of youngmen who are to carry the torch of liberty and patriotism to every nook and corner of the land. To the hundreds of graduated clerks, teachers, pleaders, magistrates etc. who only help in perpetuating our slavery and in tightening the hold of an alien bureaucracy I unhesitatingly prefer half a dozen youngmen brought up in a thoroughly national atmosphere, fired with burning love for their Motherland, and charged with a grim determination to rend asunder the chains of slavery at all costs. True, we have got Gandhis and Lajpat Rais with a stamp of the official universities, but who can say what would have been their mettle had they been dyed in a national manufactory. This does not bear out the utility of University education. It only goes to prove that there is still some lurking inherent vitality in the Indian character which now and then can defy all curbing and suffocation.

A notion has gained wide acceptance in India that England and the west have the sole monopoly of these modern ideas of Liberty, Democracy etc. That, had not England been gracious enough to open these rich treasures India would have been still groping in the dark. Far be it from me to deny the help given by the west, but I cannot subscribe to the doctrine that the west is the one and only mainspring from which these life-giving principles have flown. When the whole of Europe was steeped in barbarism our ancestors preached and practised in their daily government, very lofty ideas of true swaraj, Sovereignty of the People, etc. as is evident from a perusal of Ramayan, Shantiparva of Mahabharat, Kautilya Arthsastra and the recent history of Ashoka and others. Swami Dayanand did not know English, and yet who has not benefitted by reading his fundamental views about swaraj, swadeshi etc. Again Nepal and Afghanistan had not to depend on inspiration from the west to cherish ideas of Liberty and to fight for them.

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Space precludes me from dilating upon the other advantages of National Education. The real utility of having a national medium of instruction, the immense facilities it offers and the drawbacks of English as the national medium cannot be fully appreciated by mere speculation. Those alone—and the writer of this article is one of them - who have practical experience of both can realise its vast potentialities. Study of History, Economics, Politics etc. from a national point of view as compared with the bureaucratic standpoint, makes all the difference. Further, national institutions claim to inspire love for national culture while University life encourages us to become servile imitators of western life, western manners and western culture.

These are some of the advantages of National Education, and if the reader allows due weight to them as they rightly deserve, it will carry conviction to him and he will agree with me in concluding that whatever the toil and moil, and whatever the cost, this *Jwalamukhi* of national education must be kept burning incessantly to enlighten the hearts of the Indian youth and thus to ensure an early emancipation of our Motherland.

CONTEMPORARY THOUGHT REVIEWED.

THE "DINOSAUR" PICTOGRAPH DISCOVERY.

'Student" contributes an illuminating article on the above subject to the October number of "*The Theosophical Path.*" It is based upon a full report of the Doheny Scientific Expedition to the Hava Supai Canyon of Northem Arizona published by Professor S. Hubbard, Curator of Archæology of the Oakland Museum, Oakland, California. The learned professor has also embodied in the report a brief description of the remarkable discoveries made in October and November 1924. These discoveries are so startling and so subversive of all

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modern hypotheses about the origin of man that the Professor is led to say :

"The whole theory of the age of humanity and its development in prehistoric times will have to be rewritten. It would prove that human life existed in America millions of years before science now thinks it existed anywhere.

It seems that the cliffs along the Hava Supai Canyon for many miles were used by unknown ancient peoples as their picture-gallery, and in one place a number of drawings were found of extraordinary interest and apparent significance. Says "student."

The pictographs are made in an unusual way : instead of being painted on the rocks they are incised by a sharp tool through a very hard block of coating on the vertical red sand stone cliffs, called locally "desert-varnish," and formed by the action of a trace of iron in the strata. They stand cut in vivid red upon the black back-ground. Owing to their position they were difficult to photograph, and a platform standing out from the cliffs had to be made to get good results.

The three most important drawings represent, according to Professor Hubbard's opinion, an "elephant" attacking a man, a group of ibexes, and "an animal quite evidently intended to represent a dinosaur," the well known Diplodocus with its long snake-like neck and powerful tail. These will be clearly seen in the accompanying plates which Professor Hubbard has courteously permitted to be reproduced from his report.

To appreciate the significance of these pictographs—if the interpretation of their outlines given by Professor Hubbard is correct and he is firmly convinced that no other is reasonable—it should be understood (a) *that it is not considered established that man in America was contemporary with any kind of elephant (which Professor Stauffer, geologist at the University of Minneseta, recently declared had possibly*

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disappeared 100,000 years ago) ; (b) *that the ibex is unknown as a living animal in the western hemisphere ; and* (c) *that the dinosaurs are believed to have disappeared in the Cratacasus Period as the end of the Age of Reptiles, not less than from seven to ten million years ago at a conservative estimate.*

The italics are ours. These discoveries do certainly knock the Evolutionary Hypothesis on the head. They prove conclusively that the evolutionist's view of the antiquity of man is wrong and his views about primitive humanity are equally wrong. If man existed on the earth 10 millions years back and if he could paint, how can we believe in the Development Hypothesis. As regards criticisms of the "dinosaur" and "ibex" drawings by orthodox Archæologists, the writer says:—

The criticisms depend mainly upon the principle that "as we know dinosaurs were extinct twelve million years before man appeared on earth, the drawing cannot be a dinosaur." This, of course, begs the question for it rests upon the unproved assumption that science knows the age of man's appearance, and that the Darwinian view of man's descent from some comparatively recent mammal is established beyond possibility of denial.

These discoveries also shatter to pieces the theory that man's origin is Simian. "Student" has the following pertinent observations to make on this subject.

"If man come out of the stone age only 12,000 or 15,000 years age, and if the last dinosaur passed away 12,00,000 years before man appeared on earth, yet this man animal who carved this figure saw the dinosaur, some thing must be wrong with our idea of the antiquity of man. Likewise, unless we find traces of the existence of apes—now believed to have lived prior to man—in formations of the time of the dinosaur, or beyond, what becomes of the theory that man and the ape had a common ancestor ?"

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This awkward question is not made easier by the suggestion that the artist drew his picture from traditions handed down from his ancestors.

There may be some significance in the fact that the "elephant" and ibex" drawings are close to the "dinosaur," but Professor Hubbard noticed that the "dinosaur" is cut far more deeply into the red sandstone than the "elephant," and he believes the pictographs were made by artists of two entirely different races, widely separated in time. The Hava Supai Indians have no traditions about the carvings, and their tribal tales do not refer even to other pictographs of a much more modern appearance found in the canyon, carved and painted on slabs.

The elephant, "ibex," and "dinosaur" carvings were not the only significant figures observed; on the same wall were a row of symbols, very deeply cut, and *resembling the astronomical symbol of the planet Mars.* Professor Hubbard says "desert varnish" had commenced to form in the incisions, "indicating an unbelievable antiquity an antiquity greater than the others." These symbols may be of great importance as evidence of the race which recorded them.

Moreover if the conservative evolutionist can believe that "primitive' man could draw or picture from traditions of an animal which lived hundreds of thousands of years before he was born, he ought to be able to believe conclusions which are more obvious and logical.

Besides, there is other evidence to support the conclusions which these discoveries directly lead to. Says "student."

And this pictograph is not alone in testifying to man's great antiquity here: in *Archæology and False Antiquities* (1905), Dr. R. Munro describes the Lenape Stone found in the neighbourhood of Daylestown, Pennsylvania. *It is "worked to a smooth surface, and shows the incised outline of an elephant along with some rude geometrical figures and etchings. And what are we to make of the carved elephants at the top of the*

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Great Stone Stela at Capan, Honduras, Associated with faces of Chinese type? Are they traditional reminiscences of prehistoric American elephants or, as Dr. G. Elliott Smith believes, decorative designs brought by colonists from Asia? No, one however, is likely to suggest that the Hava Supai elephant or the Lenape Stone scratching was derived from Asia.

The following Associated Press message also is not without interest.

"Jerome, Arizona, June 17 (Associated Press). Several stone picks or hammers, believed to be implements of prehistoric man, have been found by workmen at a depth of over 100 feet in sodium sulphate deposits at Camp Verde, near here. Two of the finest specimens are being forwarded to day to the Smithsonian Institution.

"Positions of the implements, when found indicate they positively were contemporary with the deposits of sodium sulphate, local archæologists declared.

"The discovery, they added, corroborates evidences furnished by pictographs in Hava Supai canyon that man existed in the age of dinosaurs."

"Student" thus discusses the reasons why orthodox evolutionists are loth to accept logical conclusions legitimately drawn from the premises supplied by these excavations and other equally indisputable evidences.

Scientists, having no option but to accept Evolution have unfortunately pinned their faith on the mere superficial and materialistic aspect of it, the one which only considers the evolution of the outer-form and functions through mechanistic factors such as 'survival' of the fittest,' 'natural selection'—Draw in and Russel Wallace's special points of insistence and 'spontaneous mutations'; and so the theory runs that some creature which had 'fortuitously' acquired an opposable thumb and the upright position which freed the fore arms or other improvements of similar nature—thus allowing the mental faculties greater opportunities of exercise—gradually gained ascendance over the four-legged beasts and branched

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out into many species of half-man, finally becoming the 'lord of creation.' As suitably advanced animals for his process are not known in early geological ages " it must have begun in the late Tertiary ; in the Miocene or Pliocene, when there were numerous varieties of ape-like form,' and so it is necessary to deny the possibility of intelligent man before the Pleistocene or, at earliest, the later Pliocene.

The writer quotes the following from an article by Dr. Arthur Smith Woodward F. R. S. in support of the view that evolutionists of the old school are positively obsessed by this idea.

" One reason for suspecting that south central Asia may have been the original home of man is that just before his beginning a very variety assembling of great apes lived in the forests of northern India. They are unfortunately only known from a few scattered teeth and fragments of jaws found in the deposits of Miocene age which now form the Siwalik Hills, so that we have very little information about them ; but no such series of great apes have been discovered elsewhere. Now, at the beginning of the Miocene period, the Himalayan mountains did not exist, and it may have been during the uplift of this mountain range that primitive man came into being. As the land rose, the temperature would be lowered, and some of the apes which had previously lived in the warm forest would be trapped to the north of the raised area. As comparatively dry plains would there take the place of forests, and as the apes could no longer migrate southwards, those that survived must have become adapted for living on the ground....."

And yet the citadel which orthodox evolutionists believe to be impregnable has been breached at many points. Says Dr. W. D. Matthew, Palæontologist of the American Museum of Natural History, in *Recent Progress and Trends in Vertebrate Palæontology* p 283, Report of the Smithsonian Institution for 1923.

It is quite clearly demonstrated by recent discoveries that the problem of the ancestry of our race—of the evolution of

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man—is in reality a much more complex and difficult one than had been assumed either by the exponents or oponents of evolution. It is not one missing link we have to find, but many....."

Commenting upon this "Student" says.

About sixty years ago, several quite modern-looking skeletons were excavated at Castenedole in Itally, yet the stratum from which they were taken belongs to the Pliocene division of the Tertiary—not so ancient as the end of the dinosaur-age, of course, but not such younger than the ground ape period. No modern type of men can be allowed in the Plioscene, according to the scientific evolution-hypothesis, because any man living then ought to have been of extremely brutal form. Dr. Arthur Keith, an anthropologist of the highest standing, in discussing the Castenedole problem in all its details in his Antiquity of Man, feels bound to admit that :

"... the student of prehistoric man...cannot reject the discovery as false without doing an injury to his sense of truth, and he cannot accept as a fact without shattering his accepted beliefs." p. 45.

The following further extract which the writer culls from the same work reveals the mentality of the eminent scientist and shows the conflict between head and heart—between reason and faith.

"*Indeed were such discoviries in accordance with our expectations, if they were in harmony with the theories we have formed regarding the data of man's evolution, no one would ever dream of doubting them.* The consequence of accepting the discoveries in Calavaras Country as genuine has been well expressed by Professor W. H. Holmes, when he presented the results of his investigations to the Smithsonian institution in 1899. "*To suppose that man could have remained unchanged, physically, socially, industrially, and æsthetically for a million years, roughly speaking (and all this is implied by the evidence furnished) seems in the present state of our knowledge hardly less than admitting a miracle.' It is equally*

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difficult to believe that so many men should have been mistaken as to what they saw and found."—p. 284.

That this mentality of Dr. Keith is not a solitary phenomenon is clear from the following further instances furnished by the writer :

There is one account of handsome polished pestle picked up by an expert out of the old Pliocene river-gravel in Calaveras Country which admittedly cannot be explained away by any theory except deliberate fraud on the part of the geologist, and that suggestion has not been offered ; yet Dr. Munro declares that as the skull and implements would prove the existence of highly developed man before the Pliocene they cannot be authentic, and people who accept them "are upholding opinions which, if true, would be absolutely subversive not only of the doctrine of human evolution, but of the principles on which modern archæology has been founded."

* * * * * *

The famous image from Nampa, Idaho, is another puzzle which defies the theory of man's recent appearance on earth. This little clay statuette was brought up from a depth of 320 feet during the boring of a shaft through Tertiary rocks, and it seems impossible to deny that it is about as old as the Calaveras remains. About this mysterious object, Professor G. F. Wright says :

" No one has come forward to challenge the evidence except on purely *a priori* ground....." That is to say the impossibility of its being so old because the evolutionary theory of the moment does not permit it !

Then there is the problem of the pottery found beside a mastodon's tusks and horses' teeth at Charleston, and the pottery and scattered bones at Vero, Florida, and the boleadoras from the Argentine—polished stone balls with cut grooves resembling those used to-day in pairs for throwing down fleeing game—which Professor Senet and his colleagues of the University of Buenos Aires are sure are Tertiary.

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The so-called 'fossil shoe-sole found in the blue limestone of the Humboldt Mountain Range in Nevada is another singular petrifaction that has not been properly explained. It so closely resembles a leather sole with two rows of perfectly regular holes for the stitches that Dr. W. D. Matthew, Palæontologist of the American Museum of Natural History, said it was "the most perfect piece of natural mimicry he had ever seen," but could not be the work of man because man has not been in existence much more than 500,000 years or so"; and Professor Kemp, of Columbia University, is quoted as saying that if it came from the Triassic as it appeared, "it would probably be 10,000,000 years old or older. *Man did not exist so long ago.* That is so absolutely certain that any detailed study of the thing by microscope or otherwise is useless.

It is now clear as noon day that the Development Hypothesis can no longer be maintained either in the field of Biology or that of Sociology. The other hypotheses are Metemsychosis and Eternal Co-existence with the Author of the Cosmos of a Body of Eternal. Truths know in Sanskrit as the Veda, which is revealed and re-revealed through the ages in different languages to different prophets, but which in its primordial purity is preserved in the Sanskrit Vedas.

THE ANTIQUITY OF HUMAN CULTURE.

The following quotations from an address delivered in 1916 to the British Association for the advancement of Science by the President, Sir Arthur Evans, the well-known explorer of Crete and discoverer of the ancient Minoan civilization reproduced by Mr. H. T. Edge M.A., in the *Theosophical Path* further go to confirm the conclusions stated above :

"Thus evoked, the Past is often seen to hold a mirror to the future—the result of some temporary revolution in the whirlgig of time—by the more permanent standard of abiding

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conditions, and affording in the solid evidence of past well being the 'substance of things hoped for'..."

"The marvelous Minoan civilization—shows that Crete of 4,0000 years ago must unquestionably be regarded as the birth place of our European civilization in its higher form. But are we, even then, appreciably nearer to the fountain head? A new and far more remote vista has opened out in recent years, and it is too much to say that a wholly new stand point has been gained from which to survey the early history of the human race. The investigations of a brilliant band of prehistoric archæologists, with the aid of representatives of the sister-sciences of geology and palæontology, have brought together such a mass of striking materials as to place the evolution of human art and appliances in the last quaternary period on a far higher level than had even suspected of previously... Certain investigations have revolutionized our knowledge of a phase of human culture which goes so far back beyond the limits of any continuous story that it may well be said to belong to an older world.

(Speaking of the Paleolithic frescoes executed with consummate taste and skill in pitch dark caverns by the aid of engraved stone lamps.)

"Such was the level of artistic attainment in Southwestern Europe, at a modest estimate some 10,000 years earlier than the most ancient monuments of Egypt or Chaldæa. Nor is this an isolated phenomenon. One by one, characteristics, both spiritual and material, that had been formerly thought to be the special marks of later ages of mankind have been shown to go back to that earlier world.

"(Greece) A truer perspective has now been opened out. It has been made abundantly clear that the rise of Hellenic civilization was itself part of a wider economy, and can be no longer regarded as an isolated phenomenon.

* * * * * *

"It is difficult indeed in a few words to do adequate justice to this earliest of European civilizations, its achievements are too manifold. The many-storied palaces of the Minoan priest-

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kings in their great days, by their ingenious planning, their successful combination of the useful with the beautiful and stately, and, last, but not least, *by their scientific sanitary arrangements* far outdid the similar works, on however vast a scale, of Egyptian or Babylonian builders. What is more, the same skillful and commodious constructions recurs in a whole series of private mansions and smaller dwellings throughout island.... The modern-ness of much of the life here revealed to us is astonishing. The elaboration of the domestic arrangements, the stair cases story above story, the front places given to the ladies at shows, their fashionable flounced robes and jackets, the gloves sometimes seen on their hands or hanging from their folding-chairs, their very mannerisms as seen on the frescoes, pointing their conversation with animated gestures—how strangely out of place would it all appear in a classical design?

Speaking of the recently discovered rock-paintings of Spain, the President said:

"One after another, features that had been reckoned as the exclusive property of Neolithic or later Ages are thus seen to have been shared by Palæolithic Man in the final stage of his evolution....

"Of the origins of our complex European culture this much at least can be confidently stated: the earliest extraneous sources on which it drew lay respectively in two directions in the valley of the Nile on one side and in that of the Euphrates on the other.... It is now seen that the civilization that we call Babylonian and which was hitherto known under its Semitic guise, was really in its main features an inheritance from the earlier Sumerian race... Even the laws which Hammurabi traditionally received from the Babylonian Sun-God were largely modelled on the reforms enacted a thousand years earlier, Urukagina, and ascribed by him to the inspiration of the City-God of Lagash. It is hardly necessary to insist on the later indebtedness of our civilization to this culture in its Semitized shape, as passed on, together with other more purely Semitic elements, to the Mediterranean world through

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Syria, Canan and Phoenicia, or by way of Assyria, and by means of the increasing hold gained on the old Hittite region of Anatolia. Even beyond the ancient Mesopotamian region which was the focus of these influences, the researches of De Morgan etc. have opened up another independent field, revealing a nascent civilization equally ancient, of which Elam-later Susiana—was the center.

In this connection it may be interesting to note that in ancient Egypt civilization had attained to a very high degree! As regards its antiquity Sir Flinders Petric says :

"Thus owing to the discoveries in the field and the researches following on these we now have perfectly continuous view of the successive civilizations of Egypt, carried back some 14,000 years. These settlements extend down the desert slopes to a level which was covered by the lake since about 12,000 B.C. and thus gives the minimum for the Badarian civilization.

Here is an idea of the achievements of the Greeks in certain directions :

An exhibition of the newly-discovered relics of that period were on view in London in July ; they included ivory-work of combs and spoons slate-palettes for grinding eye-paint, flint knives, excellent linen, statuettes, and above all, fine pottery notable for its thinness and finish, and superior to that made to-day in that vicinity.

REVIEWS AND NOTICES.

Demands of Democracy—By Principal Balkrishna M. A., Ph. D. Published by Taraporewala Sons & Co., 190, Hornby Road, Fort, Bombay.

Democracy is the order of the day. The wave of 'liberty, equality and fraternity' which started from France, in 1809, has greatly changed the political map of the wordl.

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The old despotic monarchies have dis-appeared. The rule of one or the few has given place to the government of the people. The ideas of democracy are spreading rapidly and even the slumbering countries of the East are trying to set their house in order. They are ready to throw away the foreign or native bureaucracies, that have dominated them. India is also struggling for Swaraj which means nothing but democracy. In these circumstances it is indispensible for every educated man to be acquainted with the principles and the working of democracy. The author rightly remarks that "the nature and working of these (democratic weapons) are but little known to the educated classes of India. Even the very words of the referendum, initiative, recall, plebiscite, and P. R. are not familiar to many." We hope that this valuable book will be welcomed by the educated Indians and be utilized for the clear understanding of democratic institutions. Prof. Balkrishna has consulted several works on the subject and has discussed the merits of the most up-to-date developments for the perfection of democracy. The book is a very valuable guide for the study of modern Politics.

The New Orient—Edited by Syud Hossain (The New Orient, 12 Fifth Avenue, New York City, U. S. A. In India to be had from D. B. Taraporewala, Sons & Co., 190 Hornby Road, Fort, Bombay.) Annual Subscription. 4. dollars.

This excellent Journal of International Fellowship, is published quarterly from U. S. A. We have the 4th number of the second volume before us. Its articles are valuable and full of information. The poems and pictures are beautiful and elegant. For the study of the

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renaissance and general awakening, that is going on everywhere in the Orient, this journal is indispensible. We wish this fine journal every success and hope that it will be patronised in India.

SATYAKETU.

English Translation of Rishi Dayanand's Introduction to the Commentary of Rigveda by Pandit Ghasi Ram, M. A. Published by the Arya Pratinidhi Sabha U. P. Price Rs. 2-8-0.

I have gone thrcugh B. Ghasi Ram's translation of "Introduction to the Commentary on the Vedas by Swami Dayanand Saraswati." The book supplies a long felt want. Although the book covers more than full 400 pages, yet once having commenced to read it, I could not stop in the middle. My mind compelled me to go through the whole of it.

In my opinion the book will draw the attention of the Vedic students of all countries, to Swami Dayanand's vision of the Veda. I wanted to translate it myself but B. Ghasi Ram freed me of my burden and deserves my cordial thanks.

As far as I can judge, the language of the book is quite inviting and the binding, paper, type also are quite up to the mark, but if some rich man undertakes to bear the cost of binding I hope the appearance of the book could be further improved when the second edition is brought out.

Although the translation is literal, the language is chaste and idiomatic. The book is bound to command a wide sale.

RULLIA RAM KASHYAP.

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EDITORIAL REFLECTIONS.

THE LAHORE ARYA SAMAJ ANNIVERSARY.

The Lahore Arya Samaj is the premier Arya Samaj in the Punjab, the centre of Arya Samajic activity. Its anniversary is, therefore, regarded a great event in the Arya Samajic world. This year, too, the anniversary was held, as usual, on the last Saturday and Sunday of November. This year's anniversary was not so great a success as were previous anniversaries, the main reason being internecine quarrels. In spite of that, thousands attended. There were some really good speeches. Kumari Satyawati of the Kanya Mahavidyalya Jullundur spoke eloquently and thunderingly on the woes of Indian women. Our young sister is a forcible speaker. Her speeches are characterised by sincerity and conviction and are delivered in chaste and beautiful Hindi. It is a pleasure and a privilege to listen to them. We have every hope that our sister will continue her advocacy of the elementary rights of her sex with unabated vigor and we can assure her that her noble efforts will be crowned with success. Swami Sarvadanandji spoke with his usual fervour on the attainment of righteous ends. His sermon was, as was to be expected, a spiritual banquet. Principal Rama Deva delivered his annual discourse and this time he chose for his thesis a peculiarly arresting subject. He spoke on "The Drama of the Universe." He began by dwelling upon the immeasurable immensity of the heavens, the distances in space which baffle the highest flights of imagination, the figures in astronomy which bewilder mathematicians and the insignificance of the small atom in the universe

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which we call our earth. He then raised the question of cosmic purpose and proved by quotations from the writings of foremost scientists that life had never been manufactured and could never be manufactured, that the soul was not an appanage of the brain and thought not its secretion. The soul utilized the brain which was merely an instrument through which it usually acted. He quoted instances of persons in whose case the brain had been reduced to a pulp and had become practically only a vast purulent abcess and yet their powers of thinking had not been impaired. He also touched upon the supra-normal faculties of the soul—upon divination, telepathy, clairvoyance and clair-audience. He then raised the question of the appearance of man upon earth, his destinny and the destiny of his younger brethren, the lower animals. He showed that the latest researches in archæology proved conclusively that man was on this planet epochs before the ape appeared on the scene, that some of the lower animals and insects—notably the bee, the hymen opteral and the ants—possessed powers of organisation, exhibited accuracy in mathematical calculations, displayed a regard for laws of hygiene and a knowledge of the principles of thermal physics which not only filled one with wonder but raised the pertinent question whether these animals did not actually possess an intelligence superior to that of the majority of human beings. He also cited incontestible evidence in support of his view that the so-called lower races were degenerate descendants of highly civilized ancestors and not primitive people painfully toiling upwards. Having demonstrated that the Development Hypothesis enunciated by Darwin, Huxley and Spencer

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could be proved neither by Biology and Chemistry nor by Archæology and Anthropology, he stated the evidence in favour of the alternative hypothesis of a body of truths eternally existent and transmitted through the ages from race to race and persisting among lowermost animals through instinct—operating by means of metemsychosis—and among the highest souls through intuition.

THE MAHATMA'S PENANCE.

The Mahatma observed a fast for seven days because some of the resident students in the Satyagrah Ashram were guilty of misdemeanours. While this method of enforcing discipline, doubtless, testifies to the great saint's tremendous spiritual powers and shows how great a moral asset he is for humanity, we doubt whether it can be made universal. The fact is that the murmurs, mutterings and mumblings of microscopic men notwithstanding, the mighty will work along their own lines and leave behind them a heritage which smaller men may utilize according to their capacity.

All personalities cannot be measured by the same moral tape. Because all are unable to adopt the Mahatma's method is no reason why he should not set free for the good of mankind vast reserves of moral power which he possesses. There is no doubt, as the Mahatma says, that physical punishment, however much it may act as a deterrant and however much it may terrorise, never eradicates immoral habits and never *reforms*. The teacher who canes a boy, because the latter has displayed a moral weakness, clearly shows that he has mistaken his vocation. Moral weakness is somtimes the result of wrong thinking and oftener of insufficient self-control. In the former case what is needed is right teaching and in the latter case the supreme need is the strengthening

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of self-control in the pupil. And in what way can this be better effected than by the teacher setting an example? An example such as that set by the Mahatma overawes the pupils and impresses them with the majesty of self-control in a way in which no oral discourses, however sweet and reasoned out, can do. Self-control, like all practical virtues, is infectious. Pedagogy would be a diviner science than it is now, if its apostles recognised more fully than they do now that the boy has a soul as well as a body, that the spirit overrules and overmasters the body and that it is more fruitful to reach the body through the soul than to seek to cure spiritual ills by torturing the body. Bodily torture does sometimes serve to suppress manifestations of spiritual perversity, but, oftener, it serves to harden the criminal and to make of him a sneaking hypocrite who pays his customary tribute to the gods of convention but in his heart of hearts owes allegiance and acknowledges feality only to the Prince of Darkness and by serving as his secret but accredited agent spreads corruption all round.

THE REVOLT IN THE SWARAJYA PARTY.

The leader of the Swarajya Party feels that he has to deal with rebels who have, by constant practice, reduced revolt to an exact science. The Maharashtra politicians, however lacking they may be in constructive statesmanship, have a rare talent for stirring up revolt and for destroying reverence, the very keystone to the arch of fidelity. They are, therefore, now engaged in holding up their whilom leader to ridicule. They know that there is nothing like ridicule when the aim is to undermine prestige and, when prestige is gone, farewell then to all hopes of party loyalty and discipline. They can engage in this pastime gleefully and with a per-

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fect disregard of consequences because none of them has much prestige to lose. They can therefore, pursue their activity without fear of retaliation. They have no programme of their own. Their sole object is to discredit Pandit Nehru and to point out inconsistencies in his conduct—as if it is possible for a politician to make a fetish of consistency—and thus incite his followers to press for further violation of election pledges and such departures from the declared Swarajist policy as to transform it into the policy of the Liberal Party with the Swarajist label.

It is for this reason that their emphasis is not on the intrinsic worth of Responsive Co-operation—for they know that it possesses none—or on its effectiveness as a political weapon—for its utter inutility has been demonstrated more than once—but on its inevitability in view of the fact that the Swaraj Party has already departed from its original programme The argument is that if you have violated the spirit of your pledges in some cases, violate it in all cases and end by repudiating the pledges. This reasoning, in its charming simplicity and ravishing *naivette*, leaves out of account one factor.

The only justification for abandoning a programme in politics is its demonstrated failure. When you argue that it has never been tried fully, you strengthen the case of your opponents who plead that what is needed is a reversion to it and a trial under conditions favourable to the production of the best and highest results.

HINDU IDOLATRY.

The history of Indian philosophy and religion, like the history of secular thought and achievement in our hoary country, gives the lie direct to the evolutionary view that in the various departments of human thought and endeavour there has been gradual progress and no body of eternal truths has eternally existed to guide

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humanity in various æons of the cosmos. It is interesting to note that no less a personage than Dr, Martinue, the great philosopher, lent the weight of his authority to this view. The *Indian Messenger* of Calcutta quotes the following from the remarks made by the learned philosopher at the Soiree held in 1870 at the Hanovai-Rooms, London to welcome Keshab Chandra Sen.

Elsewhere, idolatries were the palpable manifestations of ignorance, prior to the life of civilization; in India they were rather the product of a very ancient and complex, though somewhat exhausted civilization. It was well known to Indian scholars, that in the early period of their literature there existed philosophers who constructed systems of the utmost possible methaphysical refinement. The extreme subtlety with which they reduced theological truth to a species of impalpable essence, rendered a personifying reaction necesssary to bring the religion within the grasp of popular apprehension. The rich imagination and the quick affections of the Indian race, unable to bear the cold solitude of the "Infinite", let in the sunlight of fancy into this vast and impalpable abyss, dividing it with shadows and with colours, till images shaped themselves forth, and personal semblances appeared in the immensity, and the universe became populous with gods. Thus was India the victim, in spiritual things, of her keen intellect and flexible imagination; the one thinning away the substance of religion, the other repairing the wasted form with illusory creations. As her dramas were allegories in which abstract qualities appeared upon the stage, made love, fought battles, and performed all the mimicry of life, so did her religion pass from poetry into mythology, crystallizing at last into idolatrous worship. The tendency thus originated became fixed through two causes, both operative only in civilised communities—*literature* and *caste*. When floating fancies were taken up by language, and delivered into the hands of Tradition, they rose into positive agencies in life. Just as our dreams, when often told, define themselves upon the lips, and, in emerging, from silence, pass from ghostly vestiges into acted dramas; so, in a nation gifted with imaginative speech, do the pictures and parables of thought, invented to relieve the mystery of religion, slip into solid form in the stereoscope of popular faith, to be distinguishable from realities And so the people might inherit what most degrades them from the men of letters who should most guide them. And still more must this fixity be given by the fatal institution of caste, which abandoned the mythologies to the lower orders of the people and kept the interpretation to the higher; which cut off, in short, the actual intellect of the Indian people from the popular worship, leaving the latter a faith without light: the former a light without faith.

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ABOLITION OF EXCISE DUTIES.

After all a great and historic wrong has been righted. The Viceroy has issued an ordinance suspending the excise duties with a view to their immediate abolition. Strange are the ways of officialdom! When a resolution recommending its suspension was moved in the Legislative Assembly, Sir Basil Blacket and other official members opposed it tooth and nail. The proceedings of that session of the Assembly have not yet been officially published and the Viceregal *ukase* has been issued. Why did the Government oppose, then, what they have voluntarily granted now. Must they show that, like the legendary *paterfamilias* ever jealous of his prestige, they can never appear to yield to pressure and whatever of justice is doled out to the people of India must be in the form of doses of magnanimity and generosity not of loaves of rights. We do not think that that is the reason. The British Government knows how to pose as the mouthpiece of the people of India and whenever a happy chance and a fortuitous agreement of views between the elected assembly and the irresponsible executive affords them an opportunity of assuming that role, our alien masters avail themselves of it fully. It is now clear that the Government of India was afraid of being overruled by His Majesty's all-powerful Secretary of State for India and of *his* omnipotent masters, the Master-Spinners of Lancashire. The ordinance was issued when these mighty powers behind the Viceregal throne realized that even an India in chains, the most powerful links of which are mutual jealousies and inter-communal disunity, will no longer silently bear open, cynical and avowed exploitation of the country. That the Master-Spinners were consulted is clear from the fact that they have issued a communique immediately after the issuing

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of the ordinance to the effect that they will not oppose the proposed measure but they *expect* in the interests of the consumers, that the duty on Lancashire cloth will also be abolished. Self-righteousness! Thy name is "British character." A Britisher will exploit for the benefit of the exploited, draw fat salaries in foreign lands at the cost of killing indigenous initiative for the benefit of misgoverned territories—in which category are included all countries inhabited by coloured people to which the British race can lay a fancied actual or potential claim. A bird whispers in our ears that the Master-Spinners have issued this communique because they, as the ultimate authority in all matters relating to economic exploitation of the non-British, sanctioned the issuing of the ordinance only when they had got an assurance that the excise duty on their goods would also go. Of course, it is a part of the game of politics that language should always be commandeered as if its function was to conceal thought not to reveal it and that is why they use words in their manifesto which, like the dreams of ladies, must be intepreted by contraries. When they make the request, they must be understood to say that they are demanding prompt fulfilment of a pledge already given in secret. When they graciously lay down the obviously reasonable condition that this is to be done as soon as financial considerations permit, they mean to imply that they have been prevailed upon to wait, for the sake of decency, till the commencement of the next financial year. In India financial considerations are at the mercy of political considerations. In order to be able to understand them, one need not be conversant with the laws of political economy or with the state of banking or exchange in the markets of the world or with the laws which determine world prices. He need only

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know the mysterious workings of the official mind. In September the financial situation did not permit the suspension of excise duties. In the first week of December it has miraculously improved to such a degree that not only immediate suspension has been ordered but immediate abolition is practically certain. Inscrutable are ths ways of—sun-dried bureaucrats.

COLLAPSE OF ISLAM IN TURKEY.

Comments are superfluous on the following two quotations :—

The "Times" correspondent of Constantinople reports that a certain Dr. Galib Bey, in his address of welcome given to Mustapha Kemal Pasha at Balikesri, said "*that unless the Koran had stated that Mohammad was definitely the last of the prophets he would have given that title to the President.*" This statement was recieved by the crowd with cries of "You are wrong, the Ghazi is the Prophet of Turkism." *The Review of Religions, London.*

The reforms which the Turkish Government have promised to introduce include new judicial codes drawn up on Western lines. For the purpose of training lawyers who will be able to administer these new codes the first law school of the New Turkey was recently inaugurated at Angora by Kemal Pasha. On the occasion of the opening the Minister of Justice declared that "*the ideas of law invented by the Arabs in their deserts were really foreign to the Turkish nation, which had been needlessly forced to adopt and apply them as sacrosanct religious principles.*" It is apparent from recent cables that the Government's ideas of modernisation are disliked as much by a large number of the inhabitants of Erzerum and its neighbourhood as the old laws are disliked by the Government and the imposition of the new code is likely to prove a test of the President's power.—*Pioneer.*

The italics are, of course, ours.

MR. HARDYAL AND VEGETARIANISM.

Our friend Mr. Hardyal is a respected patriot and

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vigorous writer. He is, however, a typical advocate who will bolster up the weakest case with ingenius arguments. This is all the more creditable when it is noted that it is not reason which rules supreme in him. It is impulse. If he is obsessed by a particular impulse, his mighty intellect is at once requisitioned to prepare the brief and then, with his powerful command of language, the case is pleaded with vigour, earnestness and sincerity. At one time, our friend was for boycotting all foreign educational institutions. He himself abandoned an unusually brilliant educational career at Oxford in response to that impulse and his reasoning was so convincing that many a yougman in the Punjab was led to renounce his academic studies. His wife was with him in England. He taught her a great deal in Hindi but would not teach her English for fear lest she should employ that foreign language as a medium of communication with his and her friends and be thus de-Indianised. A few years after this a contradictory impulse overmastered him. He, then, advocated the educating of Young Hindu girls at the universities of Europe. His mighty intellect forged fresh arguments to demonstrate the truth of this hobby. At one time he was a vegetarian by conviction and practice and at that time his view was that all public workers should be vegetarians because asceticism was essential to the building up of a strong body, a powerful brain and a sound character. Another impulse has dow seized our talented brother. In the current number of "*The Modern Review*" in the course of an article on "Three Ideals of Education" our brother says:—

"Great nations cannot thrive on a vegetarian diet, though a few idealists may be able to live and work on milk and

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pulses. I personally can do without many superfluous and expensive articles of food; but I believe that a diet of meat and fish supplies the necessary nerve-basis for a progressive civilization. Rama and Krishna were not vegetarians. I must express my conviction that vegetarianism as a national custom is a terrible mistake, as Nanak and Guru Gobind Singh clearly understood. It certainly destroys the great sciences of zoology, anatomy and physiology, and thus robs us of knowledge. It leads to malnutrition and racial degeneracy."

Although we are sure that only a visit to the slaughter house can wean our brother from this latest impulse—for his kind and benevolent heart is sure to shrink from sights of wanton cruelty—yet we venture to make a present to him of the following paragraphs from Major Auslin's Direct Paths to Health: —

"The truth of the matter is, of course, this,—the cause of any disease is always internal, and is frequently referred to by us as predisposition or susceptibility. Experiments by Foder and others have established the fact that the power of the body to resist infection largely depends on the chemical composition of the blood—that is to say, its degree of alkalinity. Oxidation processes and the activity of our protective substance-material employed by the body to destroy organism are increased by an alkaline blood serum, whereas a natural or acid one interferes with this mechanism of defence and favour the growth and development of infections.

The blood under normal conditions is alkaline (in the sense of titration alkalinity.) The error of eating when no appetite is present and eating too hastily, thus masticating imperfectly, makes for delayed digestion and its consequence—putrefective or fermentative changes with the production of acids that are absorbed into the blood and reduce its natural alkalinity.

The most important mineral elements that pass into the blood and tissues and preserve their alkalinity are iron, soda and lime. Should any of these elements be present in insufficient

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quantities in our diet, acids accumulate in tbe blood, lower its alkalinity and lessen our vitality and resistance to disease.

The iron of the hæmoglobin and the body cells renders possible the process of oxidation. The soda compounds (not sodiu n chloride, but sodium carbonate and phosphate) being about the excretion of carbonioxide and neutralise various acids found in blood and keep it alkalino. Lime in addition to building up the bones and the teeth also assists in the neutralisation of acids, especially phosphoric acid.

Grains and pulses contain iron in comparative abundance but they are all poor in alkaline salts of soda and lime. Barley and millet are richer in sodium than milk. Milk and pulses are the only protein foods that are rich in lime and soda salts. Fat, butter, and manufactured sugar are poor in iron soda and lime. Grains, fats and manufactured sugar are thus known as the potential acid foods. *Fruits, salads and vegetable contain iron, soda and lime in comparative abundance. They also contain vitamines, starch and sugar. They have thus been properly named the alkaline or health giving foods.* Potatoes are very poor in soda or lime salts. The limited quantity of vegetables eaten is usually deprived of the valuable alkaline salts by a wrong process of cooking. They are cooked with too much water, and this is thrown away along with the food salts that are dissolved in it. Fruits are considered a luxury and are only partaken of in small amounts and at certain seasons of the year only, or even avoided as injurious; whilst salads are rarely used at all. Is it any wonder, then, that our blood is lowered in alkalinity? And most of us suffer from time to time with colds and other bacterial infections, whilst not a few are chronic sufferers.

Regarding salads and uncooked vegetables, the possibility of enteric fever from eating salads and raw vegetables would never be present unless food is taken without a keen appetite.

Although vitamines are of importance, it must not be forgotten that unless the alkaline salts are present in the food the blood cannot be kept duly alkaline to carry on the normal

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processes of life and health. Obesity, thinness and excessive thirst are the result of living on a diet deficient in alkalinity. The malady found in the German Cruiser "Kronprinz Wilhelm" at the end of 81/2 months cruising in the Atlantic was pronounced by Mr. Aifred Mc Cann in his *Science of Eating* to be an extreme acidosis induced by a diet of acid-forming foods, lacking the alkaline bases and vitamines that are essential to health.

THE INDIAN ORIGIN OF MAORIS.

The following table which is taken from a book published in Fiji by "*Youngmen of India*," combined with other evidence which we have already published in these columns, shows clearly that thousands of years back there was communication by land and sea between India and Africa and the ancestors of the present Maoris were Aryan emigrants from India:—

Sanskrit.	Maori.
Agni, fire, the god of fire.	Ahi, fire sacred of a
Rikhi, a priest, or sacred person	Ariki. chief a priest person.
Manas, heart or mind.	Mano, the heart.
Kesha, hairy.	Keha, hairy.
Maha, great.	Maha, many; mahi, abundance.
Deva, a deity.	Rewa, elevated.
Tij, to sharpen.	Tio, sharp piercing.
Bhaira, terrible.	Paira, afraid.
Miri, to die.	Mori, to die.
HINDUSTANI,	**Maori.**
Tara, star.	Tarawera, evening star.
Age, before, beyond.	Ake, before, onwards.
Bagula, a wading bird.	Pakura, a swamp hen,
Gora, fair white.	Korako, albino.
Tircha, oblique.	Tiraha, to lean,
Lata, a vine creeper.	Rata, vine, creeper,
Mantar, a charm spell.	Mata, a charm spell.
Mota, fat.	Matu, fat.
Pet, the belly.	Pito, the navel.
PERSIAN.	**Maori.**
Pak, clear, fair, pure.	Paki, fair, without rain.
Parhez, keeping aloof.	Pare, to fend off.
Tez, sharp.	Te-te, the head of spear.
Khuni, a murderer.	Konihi, to murder by stealth.
Dana, corn.	Tanu, to plant.

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EUROPEANISED TURKEY.

The following from the *Indian Social Reformer* will be read with melancholy interest:—

"Evidently, the process of westernization in Turkey is proceeding fast apace. It is said that the hat question is engaging popular attention even more intensely than the Mosul question. A decree has been passed authorising a long term loan to all Government servants to enable them to buy a hat and a suit of European clothes. Shoes need no longer be taken off by worshippers in mosques unless they happen to be muddy. And if the proposal for making Sunday instead of Friday as the day of rest is carried out, then the process of bringing Turkey into line with Europe will fairly be complete. The women also are determined not to lag behind in social reform. They have discarded the veil and put on hats, for 'no civilised lady can be in society in Europe wearing a veil.' The women's Union has requested that in future mosques should be placed at its disposal once a week for the purpose of holding women's conferences. But one would like to know whether Kemal Pasha has the country with him in all this process of Europeanization. Probably not, for it is wellknown that there is a strong orthodox and conservative party ranged against him, Kemal Pasha's attempts at forcing social reform upon the people by means of coercive legislation will only have the effect of provoking an orthodox outburst. While we have every sympathy with the efforts of Kemal Pasha to bring Turkey into a line with other European countries, we depricate his making a fetish of Western civilization which, after all, is far from being perfect.

So the reaction against the obscurantism and medieval fanaticism of Islam is hurrying Turkey to her doom. Her imitation is neither discriminating nor rational. She does not realize that it is not the hat and pant that have made Europe great.

This senseless worship of externalities and superficialities and the consequent material evaluation of

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individual and corporate character has proved the undoing of Europe and it is a pity that, at a time when Occidental thinkers like Edward Carpenter, Eucken and Bergson are pleading for a return to simplicity and are denouncing complexity, convention, and artificiality, Turkey should adopt wholesale all that is superficial in Western civilization instead of assimilating what is highest in Western Thought.

GURUKULA SAMACHAR.

Motto I.—By Force of *Brahmacharya* alone have sages conquered death—*The Veda.*

Motto II.—The welfare of society and the justice of the arrangements are, at bottom dependent on the character of its members... .....There is no political alchemy by which you can get golden conduct out of leaden instinct—*Herbert Spencer.*

The coldest season of the year has set in. Nights and especially the small hours of the morning when a strong wind sets in (almost every day of the year) are very cold. The genial warmth of the clear bright sun throughout the day is very bracing and refreshing. No verdure but dried grass instead greets the vision at every turn. Unlike previous years, the stream in front of our college has not yet dried up although it has shrunken considerably. Its water is a thin sheet of transparent blue under which the beautiful rounded pebbles are clearly visible. It is very pleasant to sit on the bank under the noon-day sun.

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THE HOSPITAL.

The Gurukula hospital has, ever since the foundation of the institution, doing invaluable service to the neighbouring villages. Scores of patients men, women and children from the neighbouring villages receive medical advice and medicines gratis in the Ayurvedic and Allopathic dispensaries of the Gurukula daily. A slightly epidemic form of Influenza which in several cases rapidly develops into pneumonia has broken out in two or three of our neighbouring villages. The doors of the Gurukula hospital have been thrown open to all who may choose to come. Quite a large number of sufferers are being received as indoor patients and rescued from the jaws of death. So far as the Brahmacharis and workers of the Gurukula are concerned, the hospital presents a fairly clean bill of health.

THE 'HIKE.'

The Scout movement is becoming very popular among the Brahmacharis. Nearly all the College students have become scouts. Drill takes place every Sunday. On alternate days, theoretical lectures are given by Mr. Sanjhi Ram M. S. A. One Sunday some of the Scouts went to Rishikesh at a distance of about 17 miles and came back the same day. Next Sunday, the whole party went out for what is technically called a 'hike.' They went out equipped as scouts into the neighbouring jungle and over the hills a few miles and passed the night and the next day there after the fashion of Scouts. All came back with ruddy faces and in the best of health, inspite of the severe cold.

THE SAHITYA PARISHAD.

A meeting of the Sahitya Parishad was held last Sunday, Pundit Deva Sharma finished his paper on

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Yagna a part of which had been read in the previous meeting. The paper was very interesting and learned.

THE GURUKULA ANNIVERSARY.

The authorities have decided to hold the next anniversary of the Gurukula Kangri during the Easter Holidays in the first week of April next in the Gurukula Gardens at Mayapur, Hardwar. Last year's anniversary was quite a success in all respects yet the number of visitors did not come up to the expectations in view of the fact that Mayapura, is a place much more accessible and convenient to them. But the fact that almost every Arya Samajist had attended the Centenary at Mathura only a month before, accounted sufficiently for the slight deficiency. It may confidently be hoped that the Arya Samajists and the people generally will make up for the last year's omission and the anniversary will be a complete success as regards attendance, monetary contributions etc.

THE OFFICE.

Mr. Ram Lal retired Head Clerk and Station-master is working now-a-days as the Head Clerk of the Office. Pundit Sapru who was formerly the Head-Clerk has returned after having been on leave for a number of months. He wants to devote much of his time to the study of Sanskrit and the Shastras, so he has resumed charge of his Superintendent's duties although he is working in the Office. A new clerk has been appointed for the Principal's Office and another for the office of the Registrar.

EXAMINATIONS.

The supplementary examinations took place after the vacations. The results were declared a few days ago.

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A Brahmachari of the 2nd year Medical College and another of the fourth year Arts College both failed in Chemistry and have been degraded to the next lower classes. The final examination of the candidates for the Degree this year will take place about the end of January and the annual examinations of the other classes will take place in February before the anniversary.

PRINCIPAL RAMA DEVA.

The Kula is once more enjoying the benefit of Prof. Rama Deva's presence after a comparatively long interval of his absence occasioned by ill health. His presence means renewed activity in all educational matters and a strict enforcement of discipline—in fact a new life and energy in the institution. His sermons on Sundays are a source of inspiration and edification His presence in the College Council creates a new atmosphere. In spite of his many duties, he spares some time every day for the dull routine of teaching work also.

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